

# Zion's Herald.

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## Zion's Herald.

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### The Outlook.

The record of the Fifty-second Congress, which finally adjourned at 11 o'clock on the night of August 5, to the great relief of an expectant and patient nation, is one that in many ways will carry no credit with it. Especially is this true of the House of Representatives, which with its 158 Democratic majority has but little to show of beneficent legislation. It was here that the infamous Geary bill originated, which would have ultimately driven every Chinaman out of the country had it not been substituted by a more decent but still humiliating measure originating in the Senate; here, too, the Anti-Option bill which, if passed, bids fair to be fraught with the gravest consequences, was rushed through after only a half-hour's discussion; the Indian Appropriations were ruthlessly slaughtered and the service seriously crippled, the subject scarcely getting a decent hearing, though an appropriation of fifty millions in the shape of a River and Harbor Bill had little difficulty in passing. It also spent many days in endeavoring to pass free-silver bills. During the first session of the last Congress the House passed in concurrence 1,350 bills, or eight per cent. of those introduced. In the session just closed, 414 bills, or about three per cent. of those introduced, were passed. It used every effort to defeat the bill for the strengthening of the Navy, and only by the firmness of the Senate was it compelled to accede to a reasonable increase. It tenaciously fought the bill for reasonable compensation of members of the Life Saving Service. The appropriations in this Congress will exceed those in the corresponding session of the last Congress by about \$44,000,000. Much attention has been drawn to the discussion on the appropriation for the World's Fair, which resulted in a series of dilatory motions known as "filibustering," and which prevented any action for a week. The original appropriation of \$5,000,000 as a loan was appended to the Sundry Civil Appropriation bill. On the last day it was withdrawn, and what is known as the Durborow bill, which made an outright gift of \$2,500,000, was finally passed. This could not be accomplished, however, until the passage of a closure rule, which compelled voting "without interruption" at a specified hour. The sweeping Sunday closing provision stands as before, both Houses having acted upon that without regard to the passage of any specific appropriation.

It is not at all surprising that the advent of Mr. Gladstone to Parliament, which met on the 4th inst., should have been greeted with prolonged cheers. As he entered the House shortly after 2 o'clock his reception was wildly enthusiastic, the Irish members rising in a body, shrieking and waving their hats and cheering. Mr. Arthur Wellesley Peel was re-elected speaker. It is understood that the Liberals, who control the House by a slender majority, will be largely dependent on the Irish vote to carry party measures, and that in return for that support Mr. Gladstone is to present an out-and-out Home Rule bill. This will be a severe test of the Government's strength, and it is confidently predicted that the party will be defeated on this issue and be obliged to again appeal to the country. Among the members who are more or less notable are Kier Hardie, the Labor member; John Burns, the noted labor agitator; Naoroji, the first native of India ever elected to Parliament; Hon. Edward Blake, formerly Premier of Ontario; and Sir Charles Dilke, of unsavory reputation. Opposition was expected to the admission of Michael Davitt on the ground of his having been a convict, but it did not manifest itself. It was noted that the Irish members were a much stronger and abler body of men than had formerly represented the Emerald Isle. While Mr. Gladstone manifested considerable strength and freshness, there is great fear that his advanced years will hardly stand the strain of office. It is already claimed that he shows a weakness in the direction of his mental grasp of the graver problems of state.

The courts have again proved themselves the bulwark of the rights of the people against ignorant or malicious lawmakers. In Michigan, Wisconsin and New York, the courts have plainly pronounced against the gerrymanders, so called, whereby the exigencies of politics have been placed above an equitable representation of the people. Chief Justice Morse of Michigan is very plain in his decision that the districts should be arranged "according to the number of inhabitants," and that the rights of the people will be intolerably injured where one elector in a given county possesses two or three times more influence in the choice of a Senator or Representative than another elector in another district. He adds that "the time has arrived for plain speaking in relation to the outrageous practice of gerrymandering, which has become so common and has been so long indulged in without rebuke that it threatens

not only the peace of the people, but the permanency of our free institutions." Judge Rumsey, of the New York Supreme Court, decides against the recent apportionment on the ground that the enumeration included colored persons not taxed, in violation of an express provision of the constitution, and on account of the gross inequality of population in the Senate districts and the unfair discrimination in the Assembly districts among the various counties of the State. The case now goes to the general term of the Supreme Court, which meets Aug. 16, and from there to the Court of Appeals.

### Briefer Comment.

NOT a little flurry in naval circles has been created by the reported seizure, by an English gun-boat, of the island of Pago-Pago of the Samoan group. In 1872 an agreement was made by Manga, chief of Tutuila, and Commander Meade of the United States ship "Narragansett," by which Pago-Pago was given to the American government on condition that a friendly alliance should exist between that island and the United States. In 1875 a Samoan envoy made a visit to the United States, and the grant of the exclusive privilege of establishing a naval station at Pago-Pago was confirmed. In 1889 the United States lost several ships in Apia, and since then there has been no formal occupation of the island, though that was not at all necessary to confirm the ownership. On July 22 last an officer of the U. S. Navy left Mare Island for Apia with the design of putting the coaling station at Pago-Pago in order, and of appointing officers and men to take charge of it, as the United States was intending to keep a large supply of coal there and make a regular naval station of the place. The Government does not seem disturbed, and states that Pago-Pago harbor is capable of supporting any number of coaling stations. They do not look for any trouble unless it be with Germany, which is very grasping and aggressive in the Samoan Islands.

An event of no little importance, and one of possibly far-reaching significance, is to occur at the German-Hungarian College, Rome. It is the election of a new General of the Order of Jesuits, to succeed the Very Rev. Anthony Anderley, who died on Jan. 18 last, after an administration of five years. Five delegates go from America to the convention, or general congregation, which has been called by the present Vice General, Father Luis Martin. The preparatory exercises of the congregation consist of prayers, fasting, and a general reception of holy communion, after which the election is completed by each delegate solemnly depositing a written ballot before a crucifix. The General of this powerful order holds office for life, and in him is vested supreme authority over all the members of the society, which numbers now 12,972, including 5,761 priests, 3,713 scholars, and 3,508 lay brothers. The order is divided into twenty-seven provinces, and the delegates to the convention are the Provincial, ex officio, and two associate delegates chosen by the professed fathers and the rectors of the various houses from each province. These, with the Vice General, the Procurator General, the secretary, and the five assistants to the late General, make up the congregation which will elect the new head of the order.

THE initial celebration in honor of the 400th anniversary of the discovery of America by Columbus has taken place, very appropriately certainly, at Palos, Spain. It was on Aug. 3, 1492, that Columbus sailed from Palos, accompanied by the "Pinta," the "Nina," and the "Santa Maria," the latter his flagship, each ship—or caravel, as it was called—of less than 100 tons. A full-sized model of the "Santa Maria" is to be exhibited at Chicago, and the crowds which lined the wharves at Cadiz, whence she recently sailed, are said to have been greatly impressed with the contrast between the quaint little vessel, 65 feet long, and the modern fleet of war-ships and steamers which accompanied her out of the harbor. The "Santa Maria" was the only one of Columbus' vessels which was decked in the middle, the other two having only the bow and stern covered. At 6 o'clock, the hour at which Columbus began his voyage, the present "Santa Maria" started on a trip through the vessels of the foreign squadrons which had been moored outside the bar. These vessels were formed in lines, between which the caravel passed amid thundering salutes and deafening cries. Fifteen vessels of the Spanish flotilla conveyed the little craft several miles to sea, and when the signal was given by the Spanish Minister of Marine to return, a farewell salute was fired.

### RANDOM READINGS.

The Letters of James Smetham.

PROF. C. T. WINCHESTER.

BUSY college teachers, I suppose, find time for very little random reading. Most of their reading, like ministerial visiting, is "in the line of their professional duty." And that kind of reading I count out. For surely we ought to distinguish between reading and study. It is only when the soul sits down in some quiet hour, entirely at her ease, with imagination at her right hand and humor at her left and a chatty group of sympathies about, that we do anything to be properly called reading. The rest is study, which is labor—which is the curse of Adam.

And for this kind of reading you will commonly find an old book the best. Was it Hazlitt or Emerson—I've forgotten who it was—that said, "When anybody recommends me a new book, I always read an old one." And not a bad rule, either, after one is in or near his forties. For I take it that after a man gets in sight of the half-century mile-post, he begins to feel that he has gathered about all the treasure he can carry to the end of the race, and is, therefore, careless to take up what he knows his memory must soon let drop again. We get to be suspicious of the mushroom crop of "recent books." Give us the good old volumes that are ever new. I've just had a delightful hour with Boswell's Johnson. Age cannot wither Mr. James Boswell and his friends of the Literary Club; David Greive and the Omaha General Conference—they are ancient history. Yet now and then you chance upon a new book that takes its place at once among your classics; whatever it may be to others, it is a life-time book for you. And ten to one this

will not be one of the trumpeted books that make a nine days' din, but some unobtrusive volume in which a human soul discloses itself without thought of fame, perhaps even of publicity. One such new book I have found during the past year—a book that takes its place at once among the old friends to be a favorite in memory always. And yet the "Letters of James Smetham," so far as I have noticed, have received no recognition at all on this side the water, and have found, I judge, very few readers on the other.

The big English Dictionary of National Biography, when it gets down to S, will probably say of James Smetham that he was an English artist and engraver, whose work showed gleams of unmistakable genius but attained only a limited success, whose last years were clouded by some mental alienation, and who died in 1889. That is the curt way the world sums men up. Read his "Letters," and you will discover James Smetham to have been a man of rare, subtle personality, with that indefinable quality—often sadly lacking both in good and in great men—the quality we call charm. I do not remember reading any autobiography since Cowper's "Letters," that better exhibits the union of a quick sense of beauty and humor with constant religious feeling. In fact—it may be sacrilegious to say it—but I will dare to say that Smetham's letters please me quite as much as Cowper's. His humor is more buoyant and wise than Cowper's, his imagination more bold, and his religious feeling more healthy. In a word, he is more alive than Cowper.

It is not so easy to explain that quality of charm. Smetham was an artist, evidently of more genius than talent; but artists are often irresponsible, cranky persons. He was a poet; but poets are often very kittle and difficult folk. He was a man of piety; but it must be confessed that genuinely pious men can be dreadful bore. I think it was the union of all these parts in such admirable harmony that made Smetham's character so attractive. For Smetham was an artist and a poet, and at the same time a Wesleyan class-leader. The combination, I think, is not so common as might be desired. To the shame of our narrow religious conceptions be it said, it seems hard to put the poet and the class-leader together; and the attempt to do so often spoils both. It ought not to be so; and here is a life that proves it need not be so. In one of Smetham's letters—written, by the way, just after he had been to see an old deaf woman dying in happy poverty—there is a passage that admirably states his philosophy of life:—

"One of the truths that is opening out more and more to me is the relation of taste and culture to the religious life. Without care we are entangled in a sense of discrepancy, as if they were opposed. . . . I have been commanded to be smitten on the mouth on this subject of art a thousand times. Good men (and those often alive to percentages) have been solemnly 'dead' to it. The only one who, since I first felt the delightful stirrings of it, at five years old, up to now, has never interposed one thought against it, is the Lord Jesus, and He shows me now more clearly than ever that true art, as opposed to its neglect, is the best preparation for the class-room, and the closest, and the sanctuary; for it is simply a more and more complete appreciation of the situation. . . . It might sound strange to start the thesis in a church assembly, with such material as we have, but I make no doubt of it that perfect Science and Art, and perfect Holiness as existing in a given being, mean pretty much the same thing. (Cries of 'Oh, Oh,' from the opposition on both sides.)"

That is admirable; and if "the opposition on both sides" would see its truth, we should have less shameless art and less unlovely religion. "A complete appreciation of the situation"—has anybody found a much better phrase than that for the end of all culture?

Now that is the

Charm of This Man's Character

as revealed in his letters. He "appreciates the situation" all round. His life has breath. On one page he chafes about some old saint of his class who chafes in a decent shop, led the singing in a way to craze you, prayed "like a good old maid," and has recently gone to God; turn over the leaf, and he will give you a piece of description worthy his friend Ruskin, a keen criticism on some poet or painter, or a bit of wit and humor that, in old Chaucer's phrase, tickles you about the heart-rod. Some of the moralists and timid churchmen of the last century used to talk about "making the best of both worlds;" meaning by the expression, giving the devil a mortgage on the next life in return for the enjoyment of this one, and then trusting to some shrewd religious practice to cheat him of his dues before he could foreclose. Methodism is understood to have discouraged that scheme of life. But there is a sense in which we may and ought to "make the best of both worlds;" and this man has learned the secret of it. He writes one evening before going to chapel:—

"I suppose I ought to reckon this day's intellectual enjoyment perfect. Painting in water colors an Arcadian vale, with a shepherd and a nymph, and all the sensations (probably) of Theocritus. But fancy Theocritus a Methodist class-leader, inwardly examining his conduct, his heart, his way! But this was the fact; the one a running accompaniment of the other. Theocritus, 'piping down the valleys wild,' catching every breath of nature, its glows, its exhilarations, its pensiveness, its haunted influences—comes as near perhaps to my typical and professional mental state as need be. 'The grace of God which bringeth salvation hath appeared to all men'—Theocritus included."

His sympathies were so wide and open that, though a shy, retiring man himself, he got close to very different kinds of people. Men like Ruskin and Gabriel Rossetti were won by the charm of his character; while, on the other hand, he used to say it would be a great pain to him to see a perplexed look at anything he said on the face of any humblest class-member, "servant-girl, or chestnut seller;" but he adds, "I never do see it." The divinest thing, he used to say, in the

character of the Master Himself is His universal sympathy.

"He takes the old woman's view of things by the wash-tub, and has a great interest in wash powder; Sir Isaac Newton's view of things, and wings among the stars with him; the artist's view, and feeds among the lilies; the lawyer's, and shares the justice of things. But he never plays the lawyer or the philosopher or the artist to the old woman. He is above that littleness!"

That last sentence—which I have italicized—may suggest the kind of humor of which these letters are full. It would be rash to venture the assertion that there cannot be a good man without humor; but it is hard to see how there can be a very wise one. Humor, one thinks, must be a necessary result in a genial nature of any complete view of life. I always suspect the desperately serious persons of some narrowness of vision. Our life is so full of humorous incongruity. There is humor, Walter Bagehot used to say, in the very thought of an immortal soul trying its shoe-string. Says old Shallow in the play:—

"Dead! Is old Double Dead?"

How's a score of ewes now at Stamford fair?"

Now it is this mellow, half-serious humor, observant, imaginative, which pervades all these letters. Such humor is a part of wisdom. It often opens our eyes suddenly upon some new truth; and it always smooths the wrinkles out of the soul.

Smetham won, I suppose, only a very moderate success as an artist. But his failure couldn't have been the fault of his aesthetic sense or of his imagination. I don't know where to find in any letters a quicker feeling for the beauty of the world, or a rarer gift to put that beauty into words. These pages are thickly sown with passages like this:—

"How grand it was last night after sunset to find a quarter of a mile beyond our lodgings and find myself in a solitary white road, with barley and wheat-fields on each side, a hint of vast distance eastward, the sea westward, the lighthouse with its steady white star, the lightship out at sea with its red light going in and out, the first stars appearing, the soft fresh night breeze blowing, the hush, the calm, the sublime calm, 'the rising wind,' the sense of God!"

Is Carlyle's marvelous etching or Ruskin's vivid color much better than that? Then there are bits of thrilling imaginative suggestion, like this:—

"How is it that the gray tide is so regular and constant, and as it were sly and reticent, as if it were always going to say something and yet never says it?"

That is a poem in little.

And Smetham knew the charm of books as well as the charm of nature. Three books, in English, he knew by heart: Tennyson for his exquisite pictures, Shakespeare for his wide humanity, the Bible for all reasons. But his acquaintance with most of the great masters of modern English seems to have been only a little less intimate. His random thoughts are shot through with reminiscence of the best things in letters, and his colloquial speech is constantly falling unawares into the phrase of the immortals. His literary sympathies are remarkably acute and refined; he must have been an excellent interpreter of literary quality. He will hold some subtle phrase or fine line of poetry before his imagination until its beauty seems visibly to expand and blossom out. There is a passage, for example, in which he broods on this line from "Timon of Athens,"

"Domestic awe, night rest, and neighborhood,"

until you see in it, as he does, a whole gallery of pictures of the "quiet law and medieval repose of the fifteenth century." He had an odd habit of filling the margins of his books with minute drawings—"squares," he called them—illustrative of the spirit of the book. His best-loved volumes, like the Epistles of Paul or some of the plays of Shakespeare, went through with systematically "squaring" them page by page, chapter by chapter. The same power of imaginative suggestion is seen in his letters; they sparkle with incisive bits of criticism in which the total effect of an author's work is suggested in some vivid picture. Carlyle is the "great gothic whale, lumbering and floundering in the northern seas, and spouting his foam fountains under the crackling Aurora and the piercing Hyperborean stars." George Eliot's later work he characterizes admirably as "viscivation with no touch of the Healer." There are other such keen estimates—which I must not stay to quote—of Bulwer and Browning and Keats and Disraeli and Ruskin and a score of other people. But his chance comments on Shakespeare are most felicitous of all. In no other volume of letters do I recall so many proofs of a whole-souled and intelligent enjoyment of our great dramatist. I am filling this paper with quotations, but it is the

Surest Test of a Good Book

that it compels you to quote; and here is one passage that I cannot help repeating. It shows such a hearty spirit of good fellowship while it pierces to the secret of Shakespeare's power:

"Shakespeare stands the wonder of all time. Now why? He had small Latin and less Greek. Ben Jonson had large Latin and much Greek; but who really cares for Ben Jonson except literary folks who pity your ignorance if you say so? It is just this: Shakespeare was all alive, a nimble spirit like lightning, who could put a girle round the earth in forty minutes and not feel that he had done anything particular, but at the age of 46 to go to Stratford and buy a bit of property, and loil over the gates, talking to farmers and graziers, and Bill the butcher's boy, and the Squire at the Hall; at home with the universe. His sort of carelessness in his plays reveals the man. When his blood is up, he makes heaven and earth bend and deliver up what he wants on the instant, and goes crashing through the forest of words like a thunderbolt, crushing them out of shape if they don't fit in, melting moods and fancies, and leaving people to gaze at the transformation. If the grammarian object, he goes on like the hero of the Jabbabwocky,—

"O tribulus day! Calloo! Calloo!"

He chortles in his joy!"

He's not going to stop and put their heads on straight. They should have kept out of the way."

He first saw the thing or the character as if he

had got out of himself into it, and then, 'with the noble mould of Marcius,' he just drove the words together with a voice of thunder. . . . He talked, yes; but so as to make everybody unbolt to him. . . . Sure am I of this, that Shakespeare was like putty to everybody and everything, the willing slave, pulled out, patted down, squeezed anyhow, clay to every potter. But he knew by the plastic hand what the nature of the moulder was. Your weak-strong man butts and asserts himself, and gets to know nothing and nobody."

Mr. Matthew Arnold, by way of showing us how much the Puritans lacked of being good fellows, once asked us to imagine Shakespeare in the cabin of the "Mayflower." That is too much; we own—as Mr. Arnold would have us—that we can't do it. But here is a Methodist class-leader with whom Shakespeare might have sat down, cheek by jowl, in the ingle at New Place, to make a night of it. And a good thing it might have been for Shakespeare. And yet—and this is the rarer gift—the narrowest Puritan would have found this Methodist class-leader a man of sound faith and edifying converse. For I have not indicated half the range of topics that these charming letters touch. There are passages of sober reflection upon the large questions of life and destiny; twilight musings, gentle and half-sad, like music at night-fall; excursions of fancy sent out by some old wood-cut or some random verse to bring home all quaint and lovely pictures. Let me close this rambling paper with yet one more quotation to show how imagination, reminiscence, charity, wit and faith are blent in him. He has been reading Harriet Martineau's "Autobiography" (what a contrast to his!), and deprecates the tendency of the orthodox to shout and maledict over it, as if they thought the fort of faith was being battered down. No such thing.

"Walk about Zion and consider. I don't see a shot-hole. I see the temple-haunting martlet building ever on the coign of vantage, for the air is delicate; the swallow finds a nest for herself where she may lay her young; and even the callow nestling, like Brother Foket whom I hope to meet in class tomorrow, is as safe as in the groves of Dodona."

A rare, subtle, gentle personality, saturated with all that was fragrant in letters and art, and rich in that fear of the Lord which is the beginning of wisdom. He seems to me an excellent example of true culture—"the complete appreciation of the situation."

Whether Smetham's fame will suffice to keep his book alive for long, may be doubtful; but certain I am that, whatever the loud world may say, those who have been fortunate enough to read it will always account it a familiar book, one of the very best collections of letters ever written.

Wesleyan University, Middletown, Conn.

### ENGLISH ELECTION METHODS.

REV. HENRY TUCKLEY.

JUST as the elections are concluded, the editors over here are busy with the question, "What do they mean?" and as a matter of course the opinions ventured are found to vary according to the point of view from which they come. In this letter we shall look at the struggle from the American standpoint, and shall call attention briefly to those results which will possess special interest to American readers.

To refer, first, to the way in which the elections have been conducted, some things have impressed us so very favorably as to make us wish again and again that our own campaigns might be carried on in the same way.

The Attitude of the Press

has been a constant delight to us. Partisan enthusiasm in abundance, but nothing scurrilous; no violence, no mean attacks on character, no "roasting" of the opposition candidate simply because he is on the other side, and no doctoring of returns. The papers have been ready enough to put their own construction upon the facts reported, and in many instances the views advanced have seemed to us to be positively misconstructional; but the facts have been given, and so far as our observation has extended, nothing but the facts; given, too, as promptly, and with equal clearness, when they hurt the party as when they helped it. At first we were not quite sure where the advantage lay in the polling until we had read both sides. This was, no doubt, the force of habit. But repeated comparisons of the figures in the leading Liberal papers with those given the same day by the leading Tory organs, soon made us easy; and now it is all over, the only bar to our complete satisfaction with the English press as a reliable news medium in election times, is that we are a little envious of it.

And, still speaking of methods, we have found ourselves completely in love with the

Stringent Election Laws

in vogue over here. Bribery and corruption are so much out of order that it means state's prison and other dreadful penalties to be even caught attempting such things. This, too, in a country where law is law, and where justice, when conviction has been established, is both sure and swift. Even the social glass is tabooed as an electioneering agency. The ballot-box is guarded like a veritable Ark of the Covenant. To handle it otherwise than as the law directs, is an act of temerity fraught with pains and penalties dreadful to contemplate. Nobody can vote who is in any way employed for election purposes by either of the candidates. The ballot is cast in absolute secrecy. Intimidation of every form is sacredly prohibited. Not only so, but it is rendered next to impossible. Even the influence of an employer over his workmen does not count. This is obviated by the seal of secrecy, and to make assurance doubly sure—something very necessary in such cases—an employer who after an election should discharge one of his men, or should threaten him with dismissal before the election, presumably

on account of his political action, would not only be amenable to law, but, if the case should be proven, would unfailingly incur its penalties. Rightly judging that money is the root of all evil, the candidate is limited in law to the amount he shall spend while the canvass is in progress, and these limitations are so buttressed by oaths and forms and dreadful consequences, that it is not easy to transcend them. Surely, if wholesome laws can secure a clean election, the English, under the existing régime, have little left to desire. To expect that these laws will occasionally be broken, and still more frequently dodged, is only to expect the development of that which is inherent in human nature. But they are good laws, all the same, and the condition of things since their enactment is so much improved that any rational comparison of the present with the past is quite out of the question.

The English

Method of Canvassing for Votes

by direct personal solicitation, of pledging elections verbally beforehand, and of encouraging women to take a leading part in work of this kind, we cannot approve. It is embarrassing to the voter, humiliating to the candidate, degrading to womanhood, and demoralizing in its general effects upon society. Many a false pledge is elicited, many a lie told, and many a vote unduly influenced. Give us the American method in preference to this. Let the candidate make his appeals from the platform. Let the issues be argued publicly in the press. If woman shall take any part at all, let her take one which will put her on an equality with men. If she would win votes, let her do it in an open, honorable way; not by smiles, and pleasant words, and patronizing visits, but by straightforward appeals to the reason and judgment. Our personal opinion is that the most bitter opponent of woman suffrage, assuming him to have the predilections toward woman which prevail in the United States, would much rather see her march to the polls and deposit a ballot side by side with the men who enjoy this privilege, than find her tagged on to the coat-tails of the candidate, like she so often is, as a sort of bait, with the understanding that she is to control the votes of men simply because she is of the opposite sex.

The election itself we regard primarily as

A Great Triumph for the British Democracy.

That it has settled the question of Home Rule for Ireland, may be doubtful. We do not think it has, though it has perhaps marked out the way for a favorable decision of that question later on. We are not sure, either, that it points to an immediate disestablishment of the Scotch and Welsh Churches. Both these will have to go in time, and the English Church as well. We hold it to be problematical, also, whether on the face of the returns Gladstone is at this time much, if any, preferred by the nation at large to Salisbury; and there are many other questions which, in our judgment, have been left unsettled. But to any one who reads between the lines, the result of this contest must be held to have settled one question beyond all dispute. It is no longer doubtful who are the real rulers in this country, but it is clearly demonstrated that this place of transcendent influence is the inheritance today of the working classes of this land. Nor is it at all questionable that when the hour shall strike and the conditions be favorable for united and decisive action, the power of this new sovereignty will be cast with irresistible weight in the direction of social reform. The agricultural laborers have asserted themselves against their Tory masters in a most significant manner, and in the great towns, which have long been Radical at heart, we should undoubtedly, but for the influence of men like Chamberlain, have seen the same result. And only think, if Birmingham, and other great centres, had been free to vote their sentiments on a general issue, instead of upon that of Home Rule, and Scotland to do the same, with no church question to divert and contract its sympathies—only think, in that case, how different the result must have been! Before such a vote class privileges would have been as driftwood in a spring freshet, and the beggarly majority which the returns now show we should have seen swollen into a Radical triumph such as would have made the masses of this patient, plodding old land, for all legislative purposes, absolute masters both of their own welfare and the destiny of the nation. Not that they would have done anything sanguinary or even revolutionary. Our knowledge of the English democracy does not encourage us to expect from them anything like this. But in the affairs of Great Britain reforms are needed—one might almost say reforms innumerable are needed—which fall far short of any vital change in the form of government; and these, we are fully persuaded, the working people of this realm, when once they shall get the power, as they surely must before long, will bring to pass so swiftly that princes and peers, if they do not tremble, will at least find it necessary to behave themselves, and so wisely, withal, that in every essential of equality and comfort Great Britain will be left little, if any, behind the United States.

As to the attitude of the two great parties toward issues of a moral character, the well-ordered American will be compelled, as it seems to us, to give his sympathy to the Liberals. In the forefront of moral questions is the

Irrepressible Temperance Reform.

The battle over this issue is as fierce here as in our own land, though it is fought, of course, on less advanced lines. The point of contention in the conflict just closing is Local Option, or, as it is called in England, the "Direct Veto," which means that communities shall be invested with the power to say by their votes, the majority deciding, how

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## Miscellaneous.

### THE ORGANIC LAW OF THE GENERAL CONFERENCE.

#### Powers of the General Conference in Constitutional Legislation and Interpretation.

PRESIDENT WILLIAM F. WARREN.

IN a former paper, entitled "Found: A Constitution," I set forth the doctrine that the total written organic law of the General Conference, like that of the corporation of Boston University, or that of our parent Missionary Society, or that of a thousand similar bodies, is found partly in a charter; partly in certain enactments having the nature and force of constitutional law, though no part of the charter; and partly in certain other enactments so essentially regulative and protective of constitutional functions and rights, that they could with about equal propriety be expressed in the articles of a "constitution," or in a code of "by-laws" appended thereto. In accordance with this view we then saw that the trust-deed of the ministry in 1808, creating the Delegated General Conference, is to this day the proper charter of the body; that such provisions as those in §§ 57 and 58, Discipline of 1888, are parts of the constitution of the General Conference, but not parts of its charter; and finally that certain other enactments of past General Conferences are clearly of the nature and force of by-laws regulative and protective of constitutional functions and rights, and hence parts of the organic law of the Conference. These distinctions, usually overlooked, are of value in many ways. Particularly does the

#### Distinction between Charter and Constitution.

greatly aid in any attempt to determine the powers of the General Conference in constitutional legislation and interpretation.

#### What are these powers?

In answering this question we naturally and properly turn, first of all, to the charter. This, at the beginning, was the only written expression of the organic law of the body. It is, therefore, highly important to ascertain what powers this instrument, expressly or otherwise, warranted the General Conference in exercising with a view to the securing of modifications in its own organic law. The charter provision for changes in the six Restrictive Rules gave the General Conference no authority to initiate any modification in these rules. Its only power over these was to ratify by a two-thirds vote an amendment or change recommended by all of the Annual Conferences.

So far all writers are agreed. There is also perfect agreement in the statement that the "restrictive rule amendment process" expressly applies to nothing but the Restrictive Rule section, and that for the changing of any other part of the original charter absolutely no express provision was made. The agreement ought not to cease the moment the question is asked: What shall we infer from this absence of express provision for changing any part of the charter outside the six Restrictive Rules?

The more I reflect upon this question, the more evident it seems to me that we are shut up to one of three suppositions, namely: (1) The supposition that the creators of the Delegated General Conference intended to ordain for it an organic law which never should be capable of alteration save in the six particulars named; or (2) That they intended to entrust the amendment or non-amendment of the parts of the instrument not included in the parts covered by the Restrictive Rule provision to the godly judgment of the General Conference itself; or (3) That they had no intention whatever touching the matter, in which case their apparent abstention from action has no hermeneutical significance or legal effect.

The last of these suppositions is so wildly improbable that I have never seen or known a man who avowed it as his understanding of the case. The first is even more incredible. I have yet to hear of one expounder of our constitutional law who has ever attempted to maintain it.

The only argument I have ever seen used against the second of the above suppositions is a certain alleged unlikelihood that the authors of the Delegated General Conference would intentionally have entrusted so great a responsibility to a representative body. But it should be remembered that at that time every fifth man in the eldership was a member of the General Conference, and that as these were ever freshly chosen for the service, they were almost certain to include the wisest and ablest and best constituents of the Annual Conferences. If the rank and file could not trust these picked men, ever newly chosen and ever returning again into the main body, to judge of the necessity or non-necessity of an amendment of the law touching their own quorum or presidency, how could they trust them with that greater prerogative, the "full power to make rules and regulations" for the whole church, subject only to the six Restrictive Rules? Moreover, under any constitutional safeguards ever devised, it is easy in thought to show how the most suicidal and irrational acts are possible; and partly because no constitution-maker ever set himself to devise provisions under which a corporate body could not possibly do suicidal and irrational acts. The question is not, What possible abuses would be within the power of a majority of an unprincipled and godless General Conference on the second of the three suppositions? It is, rather, Is it incredible that the men who were thought the best living for the supreme government of the church should also be thought honest enough to refrain from tamper-

ing with certain minor details of their own constitutional law except for good and sufficient reason?

It has often been observed that great responsibilities tend to produce conservatism. This is quite as true of great religious and philanthropic corporations as it is of individuals. Furthermore, the framers of the charter of 1808 may have thought such matters as the prerogative of the Bishops to preside over the legislation of the church far safer in the hands of the General Conference than it would be in the hands of the Annual Conferences. They well knew and feared the demoralizing spirit of the younger circuit preachers. If, on that account, they deliberately and intentionally placed the power to amend all items of the charter except the Restrictive Rule section in the hands of the General Conference, withdrawing them as a measure of prudence from all intermeddling on the part of the Annual Conferences, history has well vindicated their wisdom. The legal provisions so withdrawn from the action of the Annual Conferences have not merely been well preserved, but, as we shall soon see, the General Conference has by its own authority enacted for them

#### A New and Peculiar Safeguard

never dreamed of by the framers of the charter. Moreover, a further historical vindication is seen in the fact that throughout the life of the church all our radical and reformatory agitations have originated, not in the General, but in the Annual Conferences, and in the general body of the eldership.

The history of the amendments and attempts at amendment of the charter show that from the beginning, until 1808, it was the almost if not quite unchallenged understanding of the Annual and General Conferences that the representatives of the church in General Conference assembled could rightfully change any of the paragraphs that made up the c-r-rs. [For brevity's sake let us use this expression for those parts of the charter not included in the Restrictive Rule section.] It was, therefore, part of the unwritten constitution. I believe that history will be searched in vain for a solitary act contradictory of the above affirmation. Take the amendment of 1856, relating to the calling of a special session of the General Conference. This new provision of the organic law, found in the c-r-rs, was wholly the work of the General Conference. The Board of Bishops who recommended it seem to have had no thought that an appeal to the Annual Conferences was called for. In the debate none of the keen-eyed guardians of the constitution so much as questioned the procedure. When accomplished, no Annual Conference ever claimed that the amendment had been effected in violation of the rights of the eldership. The just inference is that, as late as 1856, nobody either in the Annual or General Conferences had begun publicly to question the right of the General Conference to exercise its own godly judgment as to any needful changes in the charter items found in the c-r-rs. I do not here say whether such a grant of power to the General Conference was wise or unwise; I only say that in the light of the history of our constitutional legislation, it was, in the belief of the Annual and General Conferences till a recent date, an actual grant, conferring a real constitutional-amending power. I also maintain that the supposition that it was the intention of the creators of the Delegated General Conference to grant this power, is far more credible than the supposition that they intended to make the first half of the charter forever unchangeable, or that they intended to place the whole charter under the restrictive rule amendment process; or that they intended to convey the power of amending wholly to the Annual Conferences, or wholly to their own successors in the undivided eldership of the church.

Coming now to the General Conference of 1872, we find a notable amount of what one may call either Charter-amending, or Constitution-making, whichever one chooses. I call it the latter in essence, the former in form. As to its bearing upon our investigation, the name we give it is wholly immaterial. The really significant fact is that the legal provisions then put into the charter on the General Conference of 1872, we find a notable amount of what one may call either Charter-amending, or Constitution-making, whichever one chooses. I call it the latter in essence, the former in form. As to its bearing upon our investigation, the name we give it is wholly immaterial. The really significant fact is that the legal provisions then put into the charter on the General Conference

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ference were of the nature and force of organic law, and were organic law. They even had a potent safeguard against hasty amendment added, to wit, the provision for a vote by separate orders. The force of this as a specifically constitutional safeguard was, however, a little obscured by the extension of it to every kind of vote that might ever be taken in the Conference. This extension had also a further effect, of remarkable interest to every student of our organic law, yet one I have never seen so much as mentioned. It was this: It altered the charter-safeguard of all the Restrictive Rules, without the permission of the Annual Conferences, and by General Conference action only. The alteration was in the direction of greater safety, and its effect upon this peculiar provision of the charter was perhaps unthought of, but the facts at least show that the exercise of large powers in constitutional legislation by the General Conference has not weakened, but rather strengthened, the only express safeguards of the original charter of the body.

Summing up, then, my conclusion is, that the "full power to make rules and regulations" conferred on the General Conference at the time it was chartered, includes the power to make for its own government any regulations judged necessary in order to the more effectual promotion of the welfare of the church, and also the power to incorporate such new regulations into the organic law of the body, subject only to the express restrictions of the charter, and to any unrepelled restrictions which it may itself have ordained.

It seems, also, to have the liberty to print such new regulations in those parts of the charter amendable by it; or, at its discretion, in the form of independent enactments; also, to present them in the older form of question and answer, or, if it pleases, in the form of canons of ecclesiastical law. Should it care to do so, it unquestionably has authority to digest and publish the sum total of its present organic law in the conventional form of a charter and a constitution, with or without a code of by-laws, and this without any concurrent action on the part of the Annual Conferences. I am not gratified to reach some of these conclusions; I do not say that such powers of the General Conference in constitutional legislation are wisely bestowed, or safe, or defensible; I simply say, they exist.

The question as to the present powers of the General Conference in constitutional interpretation is too large to be taken up at this time, and must be laid over for another paper.

Boston University.

\*The simple and just distinction between the charter and the other additional constitutional ordinances of the General Conference at once relieves the interpreter from all those uncomfortable dilemmas and hypotheses enumerated by Bishop Merrill in his article in the Western Christian Advocate of July 27, 1892.

### THE SUNDAY NIGHT SERVICE.

ALONZO S. WEED.

THE editor has asked the laymen to answer the question—“Whether you prefer a regular preaching service on Sunday evening, or the customary prayer-meeting, or a mixed service?” This pertinent question is interwoven in the entire working force of the church—its spiritual, moral and intellectual power.

Certainly there can be no difference of opinion regarding the general statement that preaching is the divinely-ordained method of bringing the world to a saving knowledge of the truth. It has the sanction of the ages, both in the Hebrew and Christian dispensations. God “appointed prophets to preach,” and Isaiah only reiterated the command which had been given to others, all through Jewish history, when he said: “The Lord hath anointed me to preach good tidings to the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” The time came when the “priest’s lips” failed to “keep knowledge,” and it “caused many to stumble at the law.” It is evident that their faith in preaching waned; God’s altars were thrown down, and the glory of Israel departed. Truth, however, is eternal, and can never die. In due time God again “manifested His word through preaching.” Early in Christ’s ministry He repeats the sublime strains which Isaiah uttered nearly eight centuries before, by declaring that “the poor have the gospel preached to them;” and He “went about teaching in their synagogues, and preaching the gospel of the kingdom.”

The example of the Master throughout His ministry most clearly indicates the importance of teaching and preaching. His apostles were enjoined to follow in His footsteps, and “they ceased not to teach and preach Jesus Christ,” and as they “were scattered abroad went everywhere preaching the Word.” Great religious awakenings followed the ministry of the apostles. It would not be difficult to prove that, down through the centuries, the aggressive force of the Christian Church, and even its life, has been dependent largely, if not entirely, upon those who minister at its altars. The great religious movements of the sixteenth, seventeenth and eighteenth centuries were led by faithful and earnest preachers. The same is true of revivals of later times, and though out of these awakenings may have come excitement and often wild excesses, yet it has in a measure aided the church in shaking off some of the dogmas and man-made creeds with which it had been loaded. It seems clear that no more effectual means has yet been discovered, in bringing men into a clearer apprehension of their individual responsibility to God and their

relation to their fellow-men, than the preaching of the Gospel in its purity, untrammelled by dead formalities and ecclesiasticalism. Devout, intelligent and faithful preaching, it seems clear to me, has always been, and still is, the great and controlling force in holding the church up to its high and sacred obligations.

The question has been raised by men eminent in Methodism: Has not the power of the pulpit waned in quite a marked degree in these later times? And are there not unmistakable indications that many who claim to be called of God to preach the Gospel have in a certain degree lost their confidence in the importance of doing so? In place of helpful discourses, resort is frequently had to strategy, outside help, frivolous and sensational methods. One of the most faithful and intelligent ministers in this city, who is preaching every Sunday morning and evening to a crowded house, utters his protest against “any ambassador of Christ ever yielding to any clamor for a sensationalism that fills the pews with seekers after novelties, and puts the Christian meeting-house into competition with the lecture-platform and the play-house.” If we observe the order of services in many churches, it will be observed that there is a tendency to discount the power of the pulpit and magnify the importance of every novelty that appears and demands attention.

It should not be forgotten that Methodism, from its founders to the present time, has

#### Won Its Greatest Victories

by preaching. In its early history a sermon Sunday morning, afternoon and evening was the rule. After the importance of the Sunday-school came to be more fully recognized, the afternoon sermon gradually disappeared, in order that this institution might have more time. But, let it be remembered that in England, Canada and America, from John Wesley down, except in New England, a second preaching service (usually in the evening) had been maintained, and nowhere else has the Sunday evening preaching service been crowded out by the prayer-meeting. It will be seen by this that the “customary” Sunday night prayer-meeting is an innovation on a time-honored custom of Methodism. More than this, to omit the second preaching service is in conflict, not only with a time-honored usage, but with the discipline of the church, which requires two sermons from the pastor every Sunday. After giving the order of the morning service, the discipline says: “Let the afternoon or evening service follow the same order, except either of the Scripture lessons may be omitted.” For fear some minister might lose faith in his exalted opportunity to preach the Gospel, another paragraph adds: “A Methodist preacher is to read every part, great and small, in the Methodist Discipline.”

It is a little strange that this law of the church is unheeded by so many ministers and members; especially so when we find that the majority of our strongest churches and most successful ministers have maintained the Sunday night preaching service. It is to the credit of a few of our churches in the larger cities, mostly in the south-western part of New England, that they still hold to Sunday evening preaching. The churches which have done so might be referred to as unmistakable proof of the superior advantage to be gained by an attractive preaching service Sunday night. If further proof were needed, we have only to look at Baltimore, with its population less than Boston; Philadelphia, with its one hundred and thirty Methodist churches; also New York, Brooklyn, Chicago, and other cities West and South, where Methodism has not only gathered into its fold large numbers, but has become strong and influential. If a glance is taken at the churches of other denominations, it will be found that, almost without exception, the strong and prosperous churches in our larger cities have a full evening preaching service. Their steady growth in numbers clearly proves the advantage they have gained by giving Sunday evening to the ministrations of the pulpit.

In all the larger villages and the cities

#### An Attractive Evening Service.

With the best music available, with a good warm gospel sermon, cannot fail to accomplish a far greater amount of good than the “customary” prayer-meeting. Many considerations might be urged in favor of this view, but only a few will be suggested:—

In the first place, it is the most favorable part of the day to gather an audience, made up largely of those who would not otherwise hear the Gospel. The history of the Christian Church proves that pentecosts have followed faithful preaching. The minister can preach the Gospel more intelligently and effectively than laymen. If he cannot, he must have mistaken his calling. A sermon stimulates thought and devout intelligence, while the exercises of the prayer-meeting appeal mainly to feelings which tend to ignore intelligence; and the inevitable tendency is to develop one-sided Christians, whose claim to saintship in the prayer-meeting “is not always recognized in the mart or on ‘change.’” There are, however, many pious and devout people whose testimonies are always refreshing, even if the same ideas are repeated over and over again. But to this gracious influence there is a neutralizing element let loose. In about every Sunday night prayer-meeting there are more or less peculiar people, to say nothing about “prayer-meeting bodes,” whose testimonies are neither edifying nor profitable. Even with these drawbacks the Sunday night prayer-meeting may give comfort and encouragement to some;

but what we claim is, that preaching will do more to strengthen and build up the church, and accomplish a far greater amount of good.

The service should be made attractive, free from “catch-penny” exercises, special side-lights, or sensational announcements. The pastor should carefully select the Scripture lesson and the hymns from our Hymnal, making the whole service dignified and impressive. The people are ready to hear if they can be interested and instructed. Sound, practical preaching was never needed more than at the present time—sermons drawn out of the Word of God, and not discourses hitched to a text that has been wrenched from its proper meaning to give sanction to philosophical and dogmatic speculations. An eminent Methodist clergyman has written: “There are some shams in science and some in art, but we know of no science fuller of them than dogmatic theology.” There is, unfortunately, a tendency to draw sharp distinctions “between ethics and the spiritual life of the church.” Character needs to be strengthened and built up on every side. The religion of the Bible is as broad as the wants of humanity, and its teaching should not be narrowed down to a few antiquated opinions, or take no wider scope than to harmonize with the ecstatic experiences of the few. “The Sermon on the Mount was the foundation of a new law of conduct,” unfolding to the believer the blessedness of a loving obedience—a system of doing right by the aid of the Divine Spirit. The great central truth that permeates and vitalizes New Testament Christianity is contained in the words, “All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” These are sublime words, which point to an ideal condition of human affairs not yet attained. In spreading the saving influences of the Gospel no doubt the great Preacher of righteousness comprehended, not only the difficulties to be encountered, but the most effectual means to carry forward the great work, when He called men “to preach the gospel to every creature.” These were the marching orders of the “Captain of our salvation” to His disciples, and to all who should receive the commission to preach the Gospel in the centuries which should follow. If the order has been revoked, history has failed to record it. Certainly no other factor in Christian effort gives a title of the promise for good that faithful New Testament preaching does.

The “mixed service” doubtless means a short sermon followed or preceded by a prayer or Epworth League meeting. The objection to this is that they do not mix. There is not time enough for both. It is better to do one thing well than to spoil each service by haste. Under such circumstances the sermon is too short to give strength and force, the exercises are hurried and lack impressiveness. The League or prayer-meeting, under similar conditions, fails in mental and spiritual vigor. The League gathers under its banner the younger portion of the membership, and, if wisely managed, may result in great good. The tendency, however, is to separate the working force of the church into two classes, which raises a question, accompanied by some solicitude, in the minds of many. There should be ample scope for willing workers of all ages, and to draw an arbitrary line between the young and the old, might fail to unify and strengthen the church.

There are seven days in a week, and a time and a place for all meetings necessary to the welfare of the church. The Sabbath belongs to the pastor, and the evening sermon affords the most favorable opportunity to “teach and preach” the Gospel to multitudes who would not otherwise hear it.

### WAR STORIES.

WILLIAM A. MOWRY, PH. D.

II.

ON Sunday, May 24, 1863, the Eleventh Rhode Island Infantry Volunteers was camped near Windsor, Va. About noon the order was received to “pack up and fall in” for a march. The line was quickly formed, and soon several thousand men, including the Eleventh R. I., were on the march. It was excessively warm. The road was fine, white sand, and after being trodden by some thousands of “army whangs,” was like a dry ash heap. Fortunately that march was not a long one.

About 3 o’clock the Eleventh filed up to a green and grassy lane which led up to the plantation of Rev. Mills Barrett. The slave population very quickly understood that the blue coats were friends to them, and they soon proved themselves true friends to the blue coats. Water was brought from the well, and milk and eggs, ham and bacon, corn-bread, etc., were secured. Baron Barrett was a rebel, and his family rebellious. His daughter Mary, “Miss Mary,” was rebellious herself; but as soon as the Union soldiers appeared in sight, she was sick. “Ben sick near about a week—berry sick, I reckon, and won’t get well till you lead his yere plantation behind him,” said one of the darkeys, rolling up the whites of his eyes and dancing a hornpipe on the green grass.

A full account of this rebel family would disclose a house divided against itself. The old man—a superannuated preacher—had one son who was a chaplain in the rebel army, and another son in Norfolk, a true Union man.

An enumeration of the sleeping places of officers and men during the three nights we remained there, would be ludicrous in the extreme. The house was one-story, but had a high

basement. There was a front piazza and an end porch. Under each of these might have been found at night officers and men, rolled in their blankets, and protected from a dry blanket-eater by the piazzas aforesaid.

On the arrival of these forces at the plantation Rev. Mills Barrett had around him twenty-three slaves, loving, devoted and faithful; but at their departure on Tuesday afternoon, only Uncle Ben and Aunt Lucy were left. All the rest had “goned and runned away.”

Uncle Ben and Aunt Lucy were aged negroes; their children and their grandchildren now sought their freedom. On being asked why he did not leave the plantation and go with the others, Uncle Ben said:—

“Well, massa, dar two reasons to say de less. In de fus place Aunt Lucy and I are ole and decrepit, and we has de rheumatiz mighty powerful, at times. Massa Barrett’ll tak keer ob us as long as we lib, an’ I reckon we better stay by de stuff. And den agen I tole de young massa at Norfolk dat I would stay by de ole man as long as I lib, an’ I’m gwine to keep my promise.”

Among these slaves was one family which attracted considerable attention. The father had already seized upon a previous opportunity and gone within the Union lines, and was now at Suffolk, working for the United States government upon the fortifications. His wife, Mary, a Creole who in her younger days must have been very fair, perhaps would have been called beautiful, was still at the old plantation with her seven children, the youngest a babe at her breast, waiting for an opportunity to join her husband in Suffolk and in freedom. Of her children, three were black like their father, and four older ones were white like their reputed father—a son of the clergyman’s brother.

The adjutant, the chaplain and the writer planned the release of this family from slavery. A government team was going into Suffolk empty, on Monday. It was arranged with the driver that he should furnish transportation to this family and their household effects. Sergeant Viall of Co. K, had a squad of six men selected and instructed to act as guard, and six more men to load the goods. The wagon drove up to the house; the guard fell in and were posted around the team to keep off intruders; and the six men hurriedly transferred the household effects of this humble family from the cabin to the government wagon. The children were then packed away in the load, and Mary took a seat by the side of the driver on the box. Last of all the babe was tossed up to the mother by the adjutant, who, before thus starting it from Virginia slavery to American freedom, kissed the innocent little negro baby upon its fair cheek. During the next twenty-four hours serious disturbances were threatening between some copperhead members of the 8th Connecticut, and some abolition members of the 11th Rhode Island. Happily, however, the wind changed about that time, getting fairly out of the east, and so the affair blew over.

The team immediately started for Suffolk. What high hopes were there—hopes of a reunited family and of freedom forever! The lash no more, the branding iron no more, no more ploughing in the field by women, no more forced separation of families by sale to the slave driver! Imagine, ye who can, how Mary’s heart beat high with hopes—hopes of a better and brighter and happier future—as the mule team started for Suffolk, and she bade farewell forever to the old plantation and to those from whom she had suffered nameless abuses in the past. But she must remember the old adage of “the cup and the lip.”

No sooner was it known that this wagon had started for Suffolk with such a load, than Col. —, then for a brief time in command of the brigade, ordered its return. Not to be out-generaled, our adjutant—may Heaven’s blessings ever rest upon the head of Robert Fessenden!—secured an order to mount his horse and go somewhere—no matter where! He obeyed that order with commendable promptness. He immediately went somewhere, namely, after that wagon, to see that the load was properly disposed of before it should return to the plantation. Galloping rapidly down the road a few miles, he met the team returning, with Mary and all her children crying as though broken-hearted. The driver was re-

quested to stop at a plantation near by and rest awhile. Meantime the adjutant rode up to the house and knocked heavily upon the door. The call was answered by the planter in person, who, on seeing the uniform of a Federal officer, scowled, and showed at once his secession proclivities.

“Is this your plantation?”

“Ye-es,” was the reply.

“Do you own that empty house down there?”

“Do you mean the nigger quarters?”

“I mean that small log house by the roadside, there.”

“Ye-es, that house is mine. I had my niggers in there, but they have done gone off.”

“Well, I have a family here to put into that house for a few days, and I shall hold you responsible for their safety. If anything happens to them, I will burn your house down. Understand?”

With this savage threat, Mary, her children and her goods, were tumbled into the vacant house and the team was driven back to the plantation empty.

(Continued on Page 3.)

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## WAR STORIES.

(Continued from Page 2.)

On its arrival a great shout went up from the Rhode Island boys on seeing that Mary and her family had not been returned to slavery.

Two days later we returned to Suffolk, but it was nearly a week before it was possible to send and bring in Mary. It was not proper for a squad of soldiers to go outside the lines on any but a military enterprise, and how to accomplish it did not appear. Finally two colored boys, John and Jim, offered to go out and bring the family in. A mule and cart were hired and placed in their charge, and these two freedmen, lately escaped from the house of bondage, took their lives in their hands, and, unarmed, pushed out with their single mule team, with no escort, into the enemy's country, where cavalry scouts were scouring the whole region constantly, and they were successful in bringing the family in without falling in with any of the Confederates.

When it was decided that they should undertake the enterprise, the writer offered to loan John his Colt's navy revolver. John was delighted at the idea of wearing the "Captain's pistol," but, on reflection, came and said: "I think, massa, I'll not take de Cap'n's pistol. Ef de rebel sojers come for me and see me have de 'volver, dey'll shoot me shure; but if I am not armed, dey may let me go." Consequently, these two young men sallied out six or seven miles into the country of their enemies with only a cudgel in their hands, and brought to freedom this poor woman and her seven children. It was in truth a heroic deed, requiring more courage than to go into a fierce battle. They returned in safety, Mary found her husband, and the family were happy in being again united and in prospect of a life of freedom.

## ZION'S HERALD IN CHICAGO AND VICINITY.

A NEW ENGLAND MINISTER.

IN the title of this letter we do not intend to refer to the circulation of ZION'S HERALD in the great Lake City of Illinois and its vicinity, but to those ministers, churches, and other organizations that are preparing the way of the Lord where, probably, there are as many obstacles to it as in any city in the entire country. Chicago is always taking a census of its population, growth, dimensions, as compared with St. Louis, Philadelphia, Boston, and even New York. It intends to be, and it is fast becoming, second only to New York, and, if possible, it will compel New York to take second place. Not only so, it intends to be first in all respects, when time is allowed for overtaking the cities that started so much earlier in the race. New York has had more than three centuries of history; Chicago has only passed its first half-century. Last Sabbath, the minister who preached the first sermon in what is now Chicago, occupied one of its pulpits and told the story of the early history. No greater contrast exists in the annals of this or any other country.

Our first impression, after scanning the notices in the daily papers concerning the Sabbath services, was that the Methodist ministers were at home, and at work to an extent that was not true of any other denomination. It raised many questions—whether they stayed by the staff longer than their brethren in other denominations, or whether their churches were less liberal with time and money in allowing vacations. The season demanded rest and absence to an unparalleled degree, for the city, in common with the country, was hot to the boiling and baking points. We listened to Dr. Frank M. Bristol, of Trinity Church, Sabbath evening, July 24, and it was easy to see that it required an effort for him to preach and for his less than two hundred hearers to listen. All the usual conditions of that preacher and church were wanting, and the situation was easily and satisfactorily accounted for.

We were interested in what we could see and hear of those ministers of different denominations who have come to Chicago from Boston and vicinity. We refer to such men as Dr. Withrow, alternately a Presbyterian and Congregationalist, and uniformly successful in Philadelphia, Indianapolis, Boston and Chicago; as Dr. Barrows, formerly of Maverick Congregational Church, East Boston, and for a decade the brilliant, magnetic pastor and leader of the First Presbyterian Church here; as Dr. Gifford, of Boston and Brookline, and now the successor here of Dr. Lorimer. Dr. Withrow has put the Third Presbyterian Church nearer the head of the column than it ever was before; and, useful as he was in Boston, he is doing a much larger work in Chicago. Dr. Barrows is doing much to develop the religious possibilities of the coming World's Fair, and a series of denominational and union conventions will be held such as were never held before in any country. Dr. Gifford is pleased with his new work, and agrees with other ministers who have labored East and West, that the West encourages and aids the minister more than the East. The people of the West become accustomed to making conspicuous all the good points in favor of their prospective communities, and the habit induces public spirit, appreciativeness, and a willingness to lend a hand. The ministers get the benefit of this tendency, and they are quick to note and acknowledge it.

The Armour Mission is conspicuous as a successful experiment along non-sectarian lines and in the use of new methods. It had its smallest Sabbath-school attendance for a long period on

last Sabbath, yet the attendance then was 749. Mr. Armour gives himself to the work as well as his money. He is one of the most tireless workers among the capitalists of Chicago. He is at his office at 7 A. M., but has just hurried away for a sea voyage to Europe, because nature is protesting against his over-work. Hence he was not at the Mission when this correspondent visited it. Work for children and youth is his leading object. Recently it has adopted the military plan of the Boys' Brigade of Great Britain. The spiritual purpose is great, central, even in this department, and it is estimated that over 100 conversions have occurred in the Boys' Battalion, whose total membership is much less than 200, and whose ages range between twelve and nineteen. They receive the regulation military drill of the U. S. Infantry. They are provided with handsome uniforms, and they won prizes for their fine appearance in the contests of the recent South Side field day. Every recruit is required to sign this pledge: "I promise and pledge that I will not use tobacco nor intoxicating liquors in any form; that I will not use profane nor vulgar and indecent language; that I will obey faithfully all the battalion rules; and that I will at all times set an example of good conduct to my comrades and to other boys." The *Inter-Ocean* recently devoted an illustrated supplement to this Mission, and said: "As an agency for attracting and holding the boys, this military organization has been an undoubted success. A marked improvement has been noted in manners and morals; and through this movement sixty boys have been added to the Sunday-school during the last few months. In fact, the Boys' Battalion seems to have been the Armour Mission what the fifth form was to Rugby in the days of Thomas Arnold. Companies of the Boys' Army are being organized throughout the country; six companies have already been formed in this city."

A visit to Evanston brought us into an atmosphere saturated with Methodism, albeit the University was closed for the summer vacation, and Miss Frances Willard was not at home. Miss Willard was not far away, however, for her mother's condition at the present time is such that the end cannot be far off. The daughter had arranged to exchange with a local minister, Rev. H. A. Delano, who, although a Baptist, and so not a Methodist, is in full sympathy with Miss Willard about nearly everything except the mode of baptism, and he thinks Miss Willard is more likely to be converted on that subject than himself. The University, like all the universities East and West, is startled by the strides now making by Chicago University, under the brilliant leadership of President Harper. Evanston's new president and administration are calling for endowments, specialists, and general expansion, to hold their own and to compete with the neighboring rival.

What Evanston is to Methodism, Lake Forest and its university are to Presbyterianism. A new Presbyterian president is needed to take the place ably filled for five or six years by the retiring Robert, who returns to his secretaryship of Home Missions, with office in New York. Lake Forest has secured numerous endowments in recent years, perhaps more than Evanston; but its immediate needs and demands have not been met, and it will be a neck-and-neck race between these neighboring denominational universities, to see which will make the greater progress during the next decade.

The World's Fair and the Chicago Sunday of next year are all-absorbing topics at present to friends and foes of both. The Fair, tested by what is already prepared to contain it, is to be a great success. The feeling concerning closed gates on Sunday seems to be that public sentiment, as expressed in petitions and in State and national legislation, will secure nominal closing; but the fear of one side and the hope of the other is that a progressive compromise will be made, arresting the machinery from the first, but exposing exhibits and admitting visitors, and that in the last weeks of the Fair public sentiment will be defied, and the gates and all will be opened and running as on week-days. Those who desire an American rather than a Continental Chicago Sabbath for the World's Fair, will need to preserve their vigilance until the closing week and day. Chicago's Sunday already is more French and German than English and American. ZION'S HERALD will aid Zion's heralds in Chicago and America in all possible ways to remember and keep a holy Sabbath.

## Our Book Table.

THE PURITAN IN HOLLAND, ENGLAND, AND AMERICA. By Douglas Campbell, A. M., LL. B. Two vols. New York: Harper & Bros.

Admitting it to be true—that Mr. Campbell says in his preface—that the public is "well-nigh surfeited with books about the Puritans and the early settlers of America," it is not true that such superb volumes as these, on any subject, are common nowadays. There is nothing plainer running through this discriminating and philosophical history than the fact that the weightiest factors in any movement are the common people—not the lowest order of people, who are ignorant, impractical, and superficial, but the middle class, ambitious, more or less religious, practical, patriotic, liberty-loving, and, above all, intelligent and sharp-sighted. And another matter which Mr. Campbell has made plain—and which, it must be confessed, needed to be made so—is the fact that our Dutch ancestors of this same middle class are representative of the best stock. The class are representative of the best stock. The English blood in—or has been—in New England the vital principle of our greatest and best religious and political life; and courageous would be the historian who would

presume to say that right here in this little clip of one great century has not been developed the richest principles of the human mind. Mr. Campbell evidently has a little hesitancy about admitting this, but the facts constrain him. "Such were the Puritan settlers of New England," he says (vol. 2, p. 410), "exceptional in education and morality, and equally exceptional in their willingness to entertain new ideas. Their latter characteristic has, however, been little noticed by historians, who usually regard them as transplanted Englishmen carrying English institutions to America. But this point of view is so narrow as to make much of their subsequent story unintelligible. They are, to be sure, can claim most of them as sons, and so writers like Freeman may class the settlement of America with the conquest of Britain, as the two greatest events in the history of the English people. But the settlement of America, to the world at large, is of importance far beyond that which attaches to it as an incident in the records of the English race." It is, of course, to be admitted that a minority of the settlers in New England were not of English birth and training; but the dominant blood was English, and molded the course of events, just as in New York the Dutch fashioned the social and political ideas according to their ideals. But in each was the spirit of Puritanism, which was not local as English or Dutch, but cosmopolitan as mankind. Of the style of Mr. Campbell we may say that it is ornate and simple and fascinating in its plain narrative.

BIBLICAL COMMENTARY ON THE PROPHECIES OF ISAIAH. By Dr. Delitzsch, D. D. Vol. 2. New York: Funk & Wagnalls. The late Dr. Delitzsch was an acknowledged scholar of great repute, particularly in Hebrew and Old Testament literature; but he was very conservative, and resisted the advances of higher criticism with a persistent purpose. When, therefore, the first volume of this commentary appeared, it received the warm attention of the best scholars of all schools. In regard to Dr. Delitzsch's attitude toward the teachings of Isaiah, we may say that into the passages which have been regarded as Messianic, he still reads this meaning despite the very plausible and reasonable suggestions of the higher critics. Take, e. g., the sixtieth first chapter and verses 1-3. Indeed a remarkable passage. Dr. Delitzsch believes that "the words of Isaiah passed over here into the words of another, whom he has appointed as mediator of his gracious purpose." This "other," according to Delitzsch, is the Messiah. But the latest and best expositors affirm that it is the prophet who is speaking. This commentary, aside from its adherence to the traditional theories, which may be objectionable to some, is full of suggestive thoughts for the preacher and the student.

THE GOSPEL OF THE HOLY SPIRIT. By S. W. Pratt, New York: Ansan D. F. Randolph & Co. The purpose of this volume is to demonstrate that there is a gospel of the Holy Spirit, and what that Gospel is. The Introduction says: "It is in the hope of meeting this want; of helping to open up this almost unexplored territory of the Gospel; of revealing more clearly to its readers the person, and power, and grace, and love of the Holy Spirit; of bringing them into a more intimate and loving communion with Him; and of awakening them to a more earnest and active service of Him in the work of bringing the world to Christ, that this book is written." The volume is thoroughly devotional in its spirit, and is calculated to comfort Christians.

RES JUDICATE. By Augustus Birrell. New York: Charles Scribner's Sons. This volume contains twelve essays, critical and otherwise. Mr. Birrell is independent in his thinking, and bold but gentle in the expression of his thought. He takes the authority of no man or critic for his opinions, and in that he does well; but does he do as well in the estimation which he places upon the writings of others? In his very first essay, on "Samuel Richardson," he seems to realize that the undervaluation of this verbose English story-teller is against the general consensus of literatures, as it undoubtedly is. And even the help he derives from M. Scherer is of little value, considering the dominant spirit of the French school of critics. On the other hand, it is true that, both in England and in America, we have been and are still saturated with a kind of story that is not only to characterize, but which nevertheless would have tendency to make us weary of such novels as "Pamela" and "Clarissa Harlowe." But we can say that the American novel (and the English too) is superior both in its conception and its unfolding to either of these two, aside from certain marks which would better always be spared. Mr. Birrell's style is rich, pleasing, and fascinating in its attractiveness.

ETHICS AND ETIQUETTE OF THE PULPIT. By F. W. Farrar, with two portraits. Cincinnati: George P. Houston. The bright, pithy sayings in this book should be widely read. The volume is packed full of good sense, briefly and pointedly put. Every young preacher should read it. Such subjects as these are discussed: "The Pastor in his Parish"; "The Pastorage"; "The Pastor's Wife"; "Moral Reform and Politics"; "The Behavior in the Pew." We feel that the students in our theological schools, or any young man who is thinking of becoming a minister, will greatly profit by reading these excellent suggestions.

CITY FESTIVALS. By Will Carleton. New York: Harper & Bros. This is the sixth and last book of the "Farm and City Series" by this famous ballad writer. The poems, or ballads, are separated into six divisions, entitled: "Festivals of the Nation," "Festivals of the Jolly Clergymen," "A Festival of the Sky Club," "The Festival of the Freaks," "The Festival of the Tram Club," and "The Festival of the Family Reunion." We are interested in all of them, but especially in the "Festival of the Jolly Clergymen," which contains three well-known poems: "Rider Lamb's Donation," "McClure's Cane," and "Elder Pettigrew's Helpmeet." The "Hymn-Sermon" is not so well known. The volume is beautifully published and illustrated. Admirers of Will Carleton will treasure it.

DIEGO PINZON. By John Russell Coryell. New York: Harper & Bros. This is a clever story of adventure and peril, based upon the voyage of Columbus. It will greatly interest boys, who are particularly attracted by sea tales, and besides will give them a pretty good idea of those days four hundred years ago when kings, queens and friars held such wide sway in Europe.

THE SIBERIAN EXILE'S CHILDREN. By Edwin Hodder. New York: Hunt & Eaton. Price, \$1.25. This interesting story opens with an attempted assassination of the Czar, and the arrest of an innocent person for publishing a seditious article in his paper and conspiring against the government. Then followed the verdict and the sentence. From this thread of circumstances comes the story. But it ends well; they who were thrown on the world were ultimately proven innocent, and the curtain falls on a happy, reunited family.

JOHN G. WHITTIER. By William Sloane Kennedy. New York: Funk & Wagnalls Co. This volume is published in the series known as "The American Reformers," and much as others deserve a place in this honored list, Mr. Whittier, "the poet of freedom," is perhaps *primus inter pares*. His poetry in the anti-slavery days, and its echoes since then, have fired the heart of many a patriotic American with a new zeal in behalf of liberty and equal rights. Whittier is cast in a different mental mold from that of either Garrison or Phillips; and yet, too, how strangely alike they are! His differences with Mr. Garrison clearly exhibit the contrast of their mental attitude in the stirring times of '55 and thereafter. And it constrains us to add, also, that, radical as he was in some respects, Mr. Whittier was generally right. But Mr. Kennedy has presented a serious, comprehensive, and appreciative biography of the great and beloved poet who still lingers among us. He indeed can look back upon years well spent, and forward to an eternity well earned by the grace of God.

A TREATISE ON SUNDAY LAWS. By George E. Harris. The Lawyers' Co-operative Publishing Co.: Rochester, N. Y. Price, \$3.50. Mr. Harris is a member of the bar, Washington, D. C., and this legal volume gives a most comprehensive and complete compilation. It is in part, also, historical. There are over 400 pages cited. To the lawyer chiefly, but also to the clergyman and to the business man, this book is necessarily valuable. We quote the following from the author's preface: "The author of this work collected the data for his own use in the practice of the law, but when his mind was swollen to the present dimensions, he deemed it proper to give them to the legal profession. It has been attempted to compile the law of England and America, and to give the history of the law of the church; the edicts and laws prohibiting judicial proceedings on that day; and the later statutes and their construction by the courts."

"It has not been deemed sufficient to give mere abstract principles of law. That might satisfy those who are in a hurry, but a complete library; but those less favored want examples and illustrations of the legal principles announced, and so, the author has endeavored to give them, by introducing given cases and brief facts, and often drawing upon the language of the court."

STORIES AND INTERLUDES. By Barry Pain. New York: Harper & Bros. Somehow—it may be our fault—we are not very favorably impressed with most of these stories, or interludes. When we read, e. g., on page 127, the following words uttered by a dog: "A hullo, we feel there is an overstrain; 'O beautiful ball, we are weary! . . . My master thinks that when he shall fetch a Sir Edward Lansdowner estate, to show my instinct, and then die elegantly on his tombstone to show my fidelity. Bah!" His poetry is better.

PAMPHLETS.

We have received the following pamphlets: "Six Lectures on the Investigations at Rothamsted Experimental Station" (Washington: Government Printing Office).—No. 13. "History of Higher Education in Massachusetts," by George Gary Bush, Ph. D. (Washington: Government Printing Office).—A Syllabus of Psychology, by Wm. M. Bryant (Chicago: S. C. Griggs & Co.). "The Formation of Man," by H. W. Conn, Ph. D. (Washington: Government Printing Office).—Catalogue of Keanoke College (Newmarket, Va.: Henkel & Co., Printers).—"Southern Women in the Recent Educational Movement in the South," by Rev. A. D. Mayo, M. A. (Washington: Government Printing Office).—"The Ars Poetica of Horace," translated into English verse, by Henry O. Sibley, A. B., Librarian Syracuse University (E. C. Johnson, 423 Kirk Building, Syracuse, N. Y.).—"The Problem of Domestic Service," by Mrs. C. H. Stone (Nelson Printing Company: St. Louis, Mo.).—"Personal Experience of a Physician," by John Ellis, M. D. (Hahnemann Publishing House: Philadelphia).—"Freedom of Thought and of Speech," by William Mackintosh Sailer (Charles H. Kerr & Co.: 175 Dearborn St., Chicago).

MAGAZINES AND PERIODICALS.

The Review of Reviews for August contains a character sketch of ex-President Cleveland, by George F. Farrar, with two portraits. "The Progress of the World" is a most valuable department. "University Education for Women," and "Co-operative Holiday Traveling" are excellent articles. The illustrations are many and of interest. It is, as usual, a great magazine. New York, 13 Astor Place.

A poem entitled "Ariel," by Edmund Clarence Steadman, and "The Promethean Unbound" of Shelley" (2), by Vida D. Scudder, are memorials of Shelley in the current Atlantic. R. E. Hale has a charming paper on "A New English Boyhood." Wm. Elliot Griffin writes of "Townsend Harris, First American Minister in Japan." Ellen Olney Kirk furnishes the second part of "A Florentine Episode." Bradford Torrey has a beautiful out-of-door paper entitled, "The Passing of the Birds." Then there are poetry, book reviews, etc. Boston: Houghton, Mifflin & Co.

The current North American Review is a great number. "English Elections and Home Rule," by the Duke of Argyll; "Thomas Paine," by George B. G. Ingersoll; "Two Congresses Contrasted," by ex-Speaker Reed; and "Party Conventions," by Senator J. T. Morgan, are the leading articles. "The Shudder in Literature," by Jules Claretie; "Our Recent Floods," by Major Powell; "Abraham Lincoln as a Strategist" (2), by Archibald Forbes; "The Point of View," a characteristic article by Gail Hamilton; "The Pope at Home," by Giovanni Amaldi; "Business in Presidential Years," by P. B. Tharner; and "A Last Word on London Society," by Lady Frances Balfour, are other fine contributions. "Notes and Comments" are unusually good. New York, 3 East 14th Street.

Obituaries.

Chapman.—Edward A. Chapman was born in Roxford, Mass., March 14, 1812, and died in Danvers, Feb. 19, 1892. Brother Chapman was twice married. In 1834 he married Mary Hook, with whom he lived many years. After her death he married Mary A. Carter, Rev. S. B. Sweetser performing the ceremony at Peabody, Jan. 17, 1866. Brother Chapman neglected the Christian life for many years, but late in life he sought and found Christ. He was a revivalist in 1838, under the pastorate of Rev. W. J. Hamilton at the Tapscott Church, that he gave his heart to Christ, and was a faithful, cheerful, and successful minister. He was a constant attendant and supporter of all its services, ever showing a lively interest in its

work. He leaves to his widow and children the fragments of a life lived for by precept and example he showed everywhere, his love for Christ and his cause. His funeral service was held in the church, a large congregation being present. His pastor, assisted by Rev. W. M. Ayres, conducted the service. L. W. ADAMS.

Thurston.—Martha J. wife of A. D. Thurston, died in Keene, N. H., June 28, 1892, aged 55 years. Sister Thurston was for many years a member of the M. E. Church in Lebanon, N. H., and was transferred to the M. E. Church in Keene twelve years ago last April. Undenominative in temperament, she was nevertheless active in church matters, and always ready to her part. It was a delight to her to bear testimony for Christ, and she was greatly attached to the church. Her home life, also, was beautiful, for she honored Christ there.

Although for many months before her death she was a great sufferer, yet she bore her sickness with wonderful patience and complete resignation to the Divine will. Her husband and son are sadly bereft by her death, but are expecting to meet her "in the sweet bye and bye."

Burpee.—Nancy (Gillman) Burpee was born in New Brunswick, Jan. 30, 1808, and died in Exeter, N. H., June 29, 1892. She was married in 1832 to Brother John Barpee, who died in blessed hope ten years ago. While residing in Exeter, N. H., in 1857, she experienced the saving grace, was baptized by Rev. G. M. Dumas, and joined with the Methodist Episcopal Church. In recent years she has resided in Exeter.

She was a faithful, zealous and devoted Christian. She loved the prayer-meeting and classical and spiritual. She was constant in attendance on the preaching of the Word. No presentation of the truth could be too strong for her faith. She accepted, believed and professed the experience of true sanctification, and evidently walked with God. For more than a year the breaking up of vital forces dimmed her faculties, but her faith in Christ was uninterrupted, and she died in full assurance of hope. The church loses an active member, who could be depended on to faithfully co-operate in its work.

Two sons and two daughters survive her precious memory. R. E. Q.

Growing Up with the Country Too Slow.—Being tired of working for a salary, I decided to go west and grow up with the country. I landed in Iowa and became a landowner, and was obliged to make a living for my wife and children some other way. I saw Mr. Morehead's experience in the plating business by accident in an old newspaper. I did as he did, sent \$5 to H. F. Delno & Co., of Columbus, Ohio, and went to work plating first in my own neighborhood, and found I did so well that I hired a man and brought in the plating, which I did at my house. There is plenty of money out West here, if you only know how to get it; and I hope my experience will help anybody who is having a hard time. I made last week \$12, and the week previous \$13.14. Anybody can get rich by writing to Delno & Co., Columbus, Ohio.

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Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another reports remarkable relief from skin diseases, others report cures of rheumatism, sciatica, and other blood diseases, still others tell you that it overcomes "that tired feeling," and so on. Truly, the best advertising which Hood's Sarsaparilla needs is the hearty endorsement of the army of friends it has won by its positive medicinal merit.

F. W. KINSMAN & Co.—Gents: I had been suffering many years of bronchitis, and could not obtain any relief from a course of doctors I consulted. I was getting worse day by day, and life was a burden to me. It was while I was in the hospital of the New England Hospital for Diseases of the Throat, that I was cured by Hood's Sarsaparilla. I am now well, and I hope to be of great service to my fellow-sufferers. CAPT. REAVER, Agent Manhattan R. R. Co., 120th St. and 3rd Ave.

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## EDUCATIONAL.

BOSTON UNIVERSITY National and International Growth. The past year has seen the growth of the university from a small college to a great university. It has added many new departments, and its enrollment has increased from 1,000 to 10,000 students. It has also gained a world-wide reputation for its high standards of scholarship and its practical training in all branches of knowledge.

EAST GREENWICH ACADEMY. Founded 1802. Both sexes. On Narragansett Bay. Steam heat. Electric light. Endowed. Twelve courses. \$50 a year. September 6th. For illustrated catalogue, write Rev. F. D. BLAKELEY, D. D., East Greenwich, R. I.

State Normal School, FRAMINGHAM. The next term will begin, with entrance examination on Wednesday, Sept. 7. For both sexes. For circulars address ALBERT G. BOYDEN, Principal.

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Wesleyan Building, Boston

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# Zion's Herald.

WEDNESDAY, AUGUST 10, 1892.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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## CONSECRATED PERPENDICULARITY.

Uprightness—in the original sense of the word—is one of the best qualities which a person can possess, whether he be a Christian or not. To be erect and well-balanced morally, is quite as beautiful to the eye of the spirit as physical erectness and harmony of movement are to the eye of flesh.

But, unfortunately, there are many Christians who are not well-balanced in this sense. They lack what we may call consecrated perpendicularity. Some prejudice, perhaps, or inherent moral weakness, or acquired fault, improperly disciplined since conversion, or excessive and ill-considered zeal in one direction, makes them uneven in their spiritual development. They lean to the one side or the other. Their symmetry of character is spoiled by disregard for balance and proportion.

An illustration will make the point clear. Suppose we take a Christian who is thoroughly sincere, zealous, devoted, pure, warm-hearted, and filled with the desire of service for his Master. But a certain line of work, and a certain method of activity in that work, engross all his thought and energy. He sees little, if any, good in other kinds of labor. He is totally out of sympathy, even with those who employ methods other than his own in the work which lies at the heart of both. He leans obstinately to his own prejudices, his own notions, his own methods. Rather than have his own way prove fallible, he would prefer to see the methods of others fail. This man lacks uprightness, candor, fairness. His prejudices have warped and distorted him. No matter how great his zeal may be, or how untiring his efforts, he is only a one-sided Christian. His character is defective, in that it lacks consecrated uprightness.

This is an illustration of the prejudiced Christian. We might point out the spiritual "lop-sidedness" of the one-sided Christian; the half-hearted Christian, who always has a leaning toward his old sins and pleasures; the egotistical Christian, who has a leaning toward himself, and is always forgetful of the rights and wishes of others; the fanatical Christian, who is constantly stumbling because he leans too far forward; and a score of others, all of them lacking consecrated perpendicularity.

It needs breadth to be perpendicular. Look at the base of the Washington Monument as an illustration of this truth. The upright, well-balanced Christian must have catholicity of spirit. He must be candid and unprejudiced. So, too, it needs solidity to be perpendicular. You must be altogether genuine—no sham, no pretense, but substantial and true to the core. Observe widely, think deeply, work on a high plane. Let your sympathies have wide range, and your plane of work be high enough to overlook what your Christian brothers are doing, so that you may be ready to clasp hands with them whenever co-operation will aid the worthy enterprise. This is the true spirit and attitude of Christian service. May we all be able to attain to it!

## LABOR AND THE CHURCHES.

In our endeavor to settle some questions solidly, we are liable to accept fancies for facts. The Congregational Association of Massachusetts lately undertook to ascertain how far the decline in church attendance is affected by the labor troubles. Circulars were sent out to the churches in the State and to the labor organizations. The churches were quite free to reply, the labor organizations less so. The burden of ecclesiastical testimony was to the effect that about 84 per cent. of population, mostly of American birth, habitually neglect church attendance, and that this neglect is slightly affected by the labor troubles. The weight of testimony

on the side of the labor organizations was that about 48 per cent. of the population is habitually non-church-going, and that the neglect is considerably affected by the labor troubles. The churches side with the capitalist; they are out of sympathy with the men of toil. The capitalists run the churches, and by their gifts are in high favor.

No one can fail to see that these statements, both of the churches and labor organizations, must be largely opinions. The exact facts are not accessible. On either side was a small group of data from which the broadest conclusions were drawn. Hence the collection of material for the solution of this problem is valuable only as affording the opinions of the parties concerned. Some of the opinions may have a solid basis locally, but the range of observation must have been too narrow to form the basis for general conclusions. That the churches generally receive their support from rich men will be doubted by most observing people. Where one church is patronized by the rich, a dozen are sustained by the less favored classes. To a large extent the Gospel is not only preached to the poor; the poor sustain the Gospel.

But, observes Rev. J. P. Coyle, "whatever the facts may be concerning which this difference of opinion exists, and however ignorant the leaders on both sides may be of the private opinions of their lay followers, the existence of such a difference of opinion between the two sets of leaders is itself a fact of no insignificant proportions; for neither of the two bodies of men who thus disagree is without its importance, and their continued disagreement upon the question cannot be a matter of indifference to the public."

## THE COLLAPSE OF THE FAIR-BAULT PLAN.

Archbishop Ireland is one of the few high dignitaries of the Roman Catholic Church in America who has realized the beneficial influence of contact with republican civilization. The advantages of the American system of popular education he could not fail to see, and was naturally desirous to render them available to his own people. The system of the Middle Ages, maintained by the Roman Catholic Church, educated and elevated the few to hold, as it were in their arms, the many; that of America, on the other hand, educates the many to rule themselves.

Between the medieval and modern systems the Archbishop, in the Fair-bault plan, attempted a compromise, which, it was supposed, would secure the advantages of both; but, as with most compromises, the plan has proved a failure, for the reason that it was satisfactory to neither of the parties. Half-measures are not usually good ones, as they allow neither side to develop in strength and harmony. To the free and vital American system the Catholic appendages were, like a dry rot, a weakness and danger. For the outworn methods of the papal church the American people have no use, and are desirous of bringing their children under what is more modern and better. The Jesuits, on the other hand, who control the Pope and the machinery of the Roman Catholic Church, dread the influence of the free schools of the republic on the rising generation of the church. Though the schools teach no dogmas and make no attack on the Roman faith, the wider studies and the independent spirit cultivated in the schools is a menace to a faith which allows narrow range to human reason and holds the human intellect in leading-strings. It is a humiliating confession of the Pope that the free schools of America were undermining the faith which can be thus destroyed by the faith which will not endure the light or the scrutiny of reason, and fit only to abide in the seclusion of monasteries and convents. If Protestantism were obliged to abolish the public school in order to maintain its status, we should most certainly conclude it was time Protestantism itself were abolished. And sensible Romanists must feel that it is a great discount on their faith that it cannot endure the light of modern secular education, in the harmless form presented in our public schools.

Archbishop Ireland was moving in the right direction. Cordial co-operation with the school system would prove an infinite advantage to the Catholic population of the land. Here and there one might lose his faith, but the majority would be sure to improve their faith by a better knowledge of the works of God. The failure to come into harmony with the system of American education will prove a lasting damage to the Catholic people. The failure also makes clear the fact that the baleful rule of the Jesuit is to remain supreme in the Roman Catholic Church. No liberalizing movement, no effort at the elevation of the people, can have free course in the old church of Leo and Gregory.

## PAINE'S UNPOPULARITY.

There have been many efforts to rehabilitate the reputation of Thomas Paine, the author of the "Age of Reason." An infidel hall in Boston takes his name, and now a life of Paine by Moncure D. Conway is issued. In a review of this life Robert G. Ingersoll catalogues the virtues and patriotic deeds of this strange man. He was an advocate of the Revolution. He wrote "Common Sense," "The Rights of Man," and various tracts on liberty. He had foresight and insight; he saw more clearly than most men that independence would be the inevitable result of the struggle in the colonies, and that in order to secure and maintain it, there must be a permanent union of these little commonwealths. None more than religious men appreciated Paine's services to the country during the Revolution; but, at the same time, they were not, like his intimate friends and followers, blind to his faults. His virtues and services evidently were not simple enough to hide the multitude of his sins; for, in spite of his patriotic services, Paine, as a man, was not respected by the moral and religious elements in the American population. And as to that matter, he was held in high respect by hardly anybody who knew him. Why was this?

We answer, Paine was an infidel in an age of faith. The mass of men, in his time, were reverent. They cherished the Bible and the institutions of Christianity. Paine discredited and rejected them all. But this was not, as Mr. Ingersoll would have us believe, the whole of the case. Indeed, this was a small part of the reason why the author of "Common Sense" was so lightly esteemed. Ingersoll tells us, in the same paper, that Jefferson, Franklin, Sumner and Lincoln were believers in the creed of Thomas Paine; but Jefferson, Franklin, Sumner and Lincoln were not unpopular with the American people. The creed of Paine, then, does not solve the problem of his unpopularity. The American people do not despise a man for his intellectual beliefs, or they would, according to Mr. Ingersoll, despise the four patriots above named. In the case of Paine there were other reasons which had weight.

Thomas Paine was not simply an infidel; he was a blundering, vulgar, impudent and irreverent fool. He was not simply what he said, but also the way he said it. The coarse and low streak in his nature, the ill taste, the bad manners, caused those who knew him to dislike him. He had an offensive way of putting his case; he criticized with a file and delighted to set every man's teeth on edge. In his personal habits also, not less than in his mode of thinking, he was offensive to persons of refined taste. He was one who had no aptitude to act the agreeable. In speaking of him, one man, with more truth than elegance, described him as "a dirty old cuss;" the phrase having a moral as well as physical significance.

Paine possessed some of the traits exhibited by Mr. Ingersoll himself. There are many other unbeliefs in America; but none of them are regarded with the aversion felt toward the Illinois crank. Americans can endure a heretic; they do not appreciate very highly a man wanting in candor, reverence, the amenities of public speech, or a caricaturist of sacred things, while posing as a philanthropist or reformer.

In the light of these statements we can see why Thomas Paine was no more popular with the American people. Even though eulogized by Ingersoll, he will never be likely to be accepted as an American saint.

## THE MILLIONAIRE'S MERCENARIES.

The late struggle at Homestead revived a question of the utmost importance to the American people. The question is whether individuals or private corporations may arm men in their own defense. In the modern world the administration of justice and the public defense have been reserved to the State. However it may seem that a man should have the right to defend himself and his property, experience has abundantly shown that all individual rights are safest in the care of the commonwealth. If suddenly overtaken by a murderer or a thief, a man may defend himself, as best he can, until the public authority can come to his relief; but from that moment he must rest his defense to the officers of the law. Thereafter self-defense is not at his option; the State authoritatively takes possession of the case and becomes responsible for the defense of his rights. The question cannot be raised whether he could better defend his own interests and person; private defense is superseded by public.

There were grave reasons for the substitution of public for the private administration of justice. During the Middle Ages the duke at great cost armed his retainers and followers, and made private war of his own motion and for his own advantage. The practice proved the occasion of infinite confusion, injustice and violence. The poor were crushed by the great and rich, and even the existence of the state itself was imperiled by the selfishness and violence of its leading citizens. The dukes of Normandy were mightier than the kings of France, and were able even to subjugate the independent kingdom of England, though she was

"This precious stone set in the silver sea, Which serves it in the office of a wall, Or as a most defensive tower." The dual forces of Germany weakened the central power and left the empire a prey to her enemies. The States of modern Europe were never able to rise and administer justice with a free and firm hand until the right of private arming was denied. Two kings could not reign over the same territory. To allow the noble to arm was so far to deprive the king of power. In the modern industrial world individuals and corporations, with their great wealth, are coming to imitate the nobles of the Middle Ages in securing defense by means of private arming. In the late troubles the Carnegie Company secured the services of the Pinkertons, as the Vanderbilts had done before. The Pinkertons are a body of organized, trained and armed mercenaries, who sell their services, as the Swiss used to do, and as the Hessians were sold to England in order to subjugate America. Mr. Frick exhibited

his extreme unwisdom in employing these American Hessians to guard the Company's property. There is too much sensitiveness in the public mind to endure such a strain. For their own interest, millionaires will do well to leave defense and the administration of justice to the State. They may be sure such usurpation of the police power of the State. No armed organizations can be allowed in private hands. All law-abiding citizens must join in the demand for the suppression of the Pinkertons.

"The way to abolish the Pinkertons is to abolish the need of them," is the curt though inconsiderate putting of the case by the *Evening Post*. The reverse would convey a more important truth. The use of the Pinkertons creates further use. If the capitalist may arm, the laborer will claim the same right, when you will have the confusion of the Middle Ages back again, and find in the end that the State has abdicated its authority in favor of private armed organizations. Is the State remiss in the discharge of her obligations? Let the authorities be pressed to discharge their duties. This will be far preferable to arming mercenaries by individuals or corporations. To hold the State to her sworn duty will be safest and best for all concerned.

## The Colored Waif.

The tourist who steams down the coast-line through the beautiful Southern country and notes the objects of interest that present themselves in the fields and forests, cannot fail to realize the fact that the Negroes are there to stay, and that they are increasing very rapidly. Everywhere the woolly heads pop up out of the hogs and swamps until one feels as if they literally swarmed; as indeed they do. The children born in the palmetto cabins where there are neither windows nor chimneys, and which are often floorless, are counted by the head; and the poor black mothers who bring them to the railroad stations in order to get a few pennies from the waiting travelers—for the monkey train these children are taught to perform—tell you that they have "ten head of children," or "thirteen head of children," as the case may be; and your heart aches, though you are ever so warm a friend of the poor black creatures, as they seem so thriftless, so shiftless, so unclean, and so stupid. And yet one has to consider that these people are human beings, with hearts as warm and as full of love for their children, and souls as white as ours. One has to consider that the votes of these colored people, ignorant as the majority are, count for just as much (if they were counted) in setting our great national questions as the votes of the most intelligent men in the country.

It seems impossible for any man of woman to see this, and not be appalled; it seems as if all thoughtful persons must feel that the one important duty that forces itself upon us at this moment, not only from Christian considerations, but from worldly policy and political wisdom, for the good of the country, and for our own personal safety, is, without question, to educate and elevate these people who are in our country and a part of it, who are heathen at our very doors, and who, as soon as light enough is let into their poor benighted brains to make them see their needs, cry out for help, for education, and for instruction in every direction. It is the testimony of a lady who has been for several years at work in foreign missionary fields, that nowhere in the far-off islands of the sea has she seen the heathen more ignorant and depraved than the neglected blacks in our own country. Their ideas of Christianity and its influence upon the life are as crude, in many cases, and as far from the truth, as the dwellers in remote isles; and she said: "I have resolved to stay at home and work for the heathen at my own doors." This devoted woman is now giving her life to the education of the Negroes—our countrymen, with whom we are to live, and who have part in making the laws by which we are governed.

Is there there are schools scattered throughout the beautiful Southern country, but many more are needed. There is not, so far as can be ascertained, an orphan asylum of any considerable size in all the South for poor colored children. There are one or two small asylums in the far South. A negro boy or girl destitute of parents or guardians is left to wander about care of instruction of any kind, and poor benighted brains to make them see their needs, cry out for help, for education, and for instruction in every direction. It is the testimony of a lady who has been for several years at work in foreign missionary fields, that nowhere in the far-off islands of the sea has she seen the heathen more ignorant and depraved than the neglected blacks in our own country. Their ideas of Christianity and its influence upon the life are as crude, in many cases, and as far from the truth, as the dwellers in remote isles; and she said: "I have resolved to stay at home and work for the heathen at my own doors." This devoted woman is now giving her life to the education of the Negroes—our countrymen, with whom we are to live, and who have part in making the laws by which we are governed.

On a recent Sunday, in Westminster Abbey, Professor Joseph, president of the Religious Influence of John Wesley. The famous Oxford professor described Wesley's influence as greater than that of any other man since the Reformation.

Rev. W. F. Steele and family, since their safe arrival from Germany, are stopping with Dr. Daniel Steele at his home in Milton. Prof. Steele will take up his work as professor in the School of Theology in Denver University to which he has been elected.

The First Church, Union Square, Somerville, in the absence of the pastor, will be supplied, Aug. 14, by Rev. C. S. Cummings, of Rockland, Me.; Aug. 21 by Rev. R. L. Bruce, of St. Albans, Vt.; and Aug. 28 by Rev. W. S. McIntire, of Biddeford, Me.

The *Chautauque Assembly Herald* says: "Dr. W. F. Oldham, a noted missionary to India, at present occupying the pulpit of the Pittsburg M. E. Church, is stopping for a few days at the Albion cottage, Terrace Avenue."

Rev. T. W. Bishop and his sister are sojourning at the Poland Spring House, Poland, Me. He preached in the hotel on Sunday last to a large number of the students of the C. C. Gordon and wife are spending their summer, as usual, at the same hotel.

Bishop Fowler, who will make his episcopal residence at Minneapolis during the next quadrennium, preached his farewell sermon at Metropolitan Tabernacle, San Francisco, July 24, to an immense audience. Resolutions of regard, which were adopted by the preachers' meeting, were read at that time.

Mrs. Marietta P. Field, widow of Rev. Chester Field, and mother of the late Rev. Leon C. Field, died at Sharon, Mass., of Bright's disease, on Saturday, Aug. 6. She was a most excellent Christian woman, and had a large circle of devoted friends. A fitting obituary will soon appear in our columns.

Alden Avery, a prominent member of Tremont St. Church, aged 80 years, died on Friday, Aug. 5. He has been connected with that church many years, and was a class-leader, especially faithful in the spiritual interests of the church. Fuller mention of this worthy man will be made in our columns later.

It is a quite remarkable fact that President Harrison has not lost a day by illness since he entered the White House, and his work has never been delayed twenty-four hours. He begins his day's work at 9 o'clock, with his private secretary, disposing of correspondence, and there is little to which he does not give his personal attention.

only prove a permanent institution of blessing, but would serve as an inspiration to the erection of many similar ones. We have rarely called upon our readers to assist in any enterprise so humane and Christian as this. Who will first respond?

## PERSONALS.

Rev. M. Christlieb, son of Prof. Christlieb, of Bonn, will go as a missionary to Japan.

Rev. W. F. Walker and family, of our North China Mission, are coming home on account of ill health.

The editor of the *Epworth Herald* is engaged in compiling a new book of hymns and tunes for the Epworth League.

Joseph C. Hartzell, Jr., son of Dr. J. C. Hartzell, has been elected assistant professor of natural science in Claffin University, Orangeburg, S. C.

Rev. J. W. Shank, editor of the *Nebraska Christian Advocate*, received the degree of D. D. from the Tennessee College at its recent Commencement.

The *Stonington Sentinel* publishes in its columns an able sermon delivered by Rev. P. Leavitt in arraignment of the political evils and practices of the age.

Rev. Francis Berry and wife, of the Detroit Conference, parents of Dr. J. F. Berry, editor of the *Epworth Herald*, recently celebrated their golden wedding.

Rev. F. D. Blakeslee, D. D., is advertised to speak three times and to preach once at the assembly to be held on the Wyoming camp ground, Wyoming Valley, Pa., Aug. 15-21.

Rev. C. E. Libby, D. D., president of Rust University, expected in Boston this week to remain the rest of the month. He may be addressed at the Book Depository, 38 Broad St.

Rev. C. W. Dockrill, of Newport, N. H., preached last Sunday at Walnut St. Ch., accompanied by his daughter, he left on Monday evening for St. John's, N. B., where he will tarry two weeks.

Prof. H. G. Mitchell and wife, who have been absent a year in Europe, returned last week. He will resume his work in the School of Theology of Boston University at the beginning of the next term.

Rev. Walter F. Prince and wife, of East Maine Conference, have been appointed to work in the Central China Mission. Mr. Prince expects to take charge as Dean of Fowler Biblical School.

Rev. H. G. Appenzeller, superintendent of the Korean Mission, with his family, has returned to America for rest and recuperation after an absence of seven and one-half years. His address is Lancaster, Pa.

The cabinet of the First District of the Epworth League, obedient to a call by Bishop Fitzgerald, the president of the League, have chosen Rev. F. H. Knight as a member of the Board of Control for the First District.

Dr. Luella Masters, of the W. F. M. Society, has been appointed to missionary work at Foochow, China, and will go in company with Rev. Mr. and Mrs. Worley, who return to their field in greatly improved health.

Luna Williams Smith, a valued contributor to our columns, has arranged a very interesting collection of "Prohibition Songs," for general use or as a concert exercise, which may be ordered of Mrs. Smith at Chicago, Law, Ill.

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The *Chautauque Assembly Herald* says: "Dr. W. F. Oldham, a noted missionary to India, at present occupying the pulpit of the Pittsburg M. E. Church, is stopping for a few days at the Albion cottage, Terrace Avenue."

Rev. T. W. Bishop and his sister are sojourning at the Poland Spring House, Poland, Me. He preached in the hotel on Sunday last to a large number of the students of the C. C. Gordon and wife are spending their summer, as usual, at the same hotel.

Bishop Fowler, who will make his episcopal residence at Minneapolis during the next quadrennium, preached his farewell sermon at Metropolitan Tabernacle, San Francisco, July 24, to an immense audience. Resolutions of regard, which were adopted by the preachers' meeting, were read at that time.

Mrs. Marietta P. Field, widow of Rev. Chester Field, and mother of the late Rev. Leon C. Field, died at Sharon, Mass., of Bright's disease, on Saturday, Aug. 6. She was a most excellent Christian woman, and had a large circle of devoted friends. A fitting obituary will soon appear in our columns.

Alden Avery, a prominent member of Tremont St. Church, aged 80 years, died on Friday, Aug. 5. He has been connected with that church many years, and was a class-leader, especially faithful in the spiritual interests of the church. Fuller mention of this worthy man will be made in our columns later.

It is a quite remarkable fact that President Harrison has not lost a day by illness since he entered the White House, and his work has never been delayed twenty-four hours. He begins his day's work at 9 o'clock, with his private secretary, disposing of correspondence, and there is little to which he does not give his personal attention.

Mrs. Mary B. Willard, the venerable and esteemed mother of Miss Frances E. Willard and of the "Saint Catherine" of the W. C. T. U., died last Sunday, in her 88th year. As we are going to press when this announcement reaches us, we must postpone a fitting notice of this excellent woman until our next issue.

The brass knoll to be placed in Plymouth Church, Brooklyn, as a memorial of Mr. Beecher, has been completed, and will be unveiled in October. It is five by four feet, and has a bronze medallion portrait of Mr. Beecher in the center. The inscription is: "In Memoriam—Henry Ward Beecher. First Pastor of Plymouth Church, 1847-1887. 'I have not concealed Thy loving-kindness and Thy truth from the great congregation.'"

A writer in *Harper's Young People* tells how Abraham Lincoln received his first and permanent impression against slavery. When a poor, ragged boatman, he saw on the banks

of the Mississippi a slave-auction, which seemingly separated forever a husband and wife, parents and children. He goes out from the auction-room with his blood on fire. There is a choking in his throat and a quivering of his lips as he turns to his fellow-boatman and says: "If I ever get a chance to hit that thing, I'll hit it hard, by the eternal God!"

Rev. William R. Bagnall, formerly for many years secretary of the New England Conference, and previously to that tutor at Wesleyan University, from which he graduated in the class of 1840, passed away peacefully, after a short illness, at his home in Middletown, Conn., Aug. 5, aged 73. Funeral services were conducted at his late residence, Aug. 6, by Dr. J. W. Beach, and at Mt. Auburn Cemetery, Cambridge, Aug. 6, by Dr. James Mudge. He leaves a widow and two children. He has been engaged of late years in a large literary enterprise, and the first volume of his great work on the "History of the Textile Industries of the United States," the printing of which has just been completed at the Riverside Press, will be issued this fall.

The following letter was the last message written in her illness by Mrs. Catherine Booth to her children and friends:—

"MY DEAR CHILDREN AND FRIENDS: I have loved you much, and in God's strength have helped you little. Now, at this call, I am going away from you. The war must go on; self-denial will prove your love to Christ. All must do something. I send you my blessing. Fight long and hard and will be with you. Victory comes at last. I will meet you in heaven."

Rev. C. M. Malden, of Flint St., Somerville, now in Europe, has just written an interesting personal letter to one of the members of his church. He wrote from Switzerland, and observes that he "finds no trouble in getting about, as a man with an English tongue can go anywhere in Europe." Holland he enjoyed very much, and found the Dutch brighter and more attractive than he had supposed, but the Belgians people did not impress him so favorably. He found the Germans a sturdy race, very polite and kind, and had spent three weeks in Germany. Switzerland was incomparable for the beauty and grandeur of its scenery. July 17 he was taking a visit to Vitznau, a quiet village upon Lake Lucerne, but was soon to resume his flight toward Italy, where he purposed to spend a month. He had been well all the time and hoped to continue so, and was greatly enjoying his trip in every way.

Dr. Emerson, the genial editor of the *Christian Leader*, reached, on Aug. 7, the fiftieth anniversary of his first preaching service. In the *Leader* of Aug. 4 he relates interestingly the story of that first sermon.

On the seventh day of August, fifty years ago, we arose early in the morning—the hours immediately to succeed were too momentous to permit of sleep. Long before the breakfast hour we were waking and thinking—in truth agonizing—on the highway; and the church which we were soon to enter, under responsible and sacred duties, seemed to us more like a Bastille than a house of worship. It was in the quiet village of North Reading; if a solitary "beaver" of that day—moving by the river—had seen the boy—he could count but nineteen years—then and there made his first appearance as a preacher. The church had a bell; its ring was sufficiently solemn, and when it tolled to call the minister, it seemed to "tell" in a sublime way. We lived through the ordeal, and the rest of small comfort survived. The text was, "I have finished the work which Thou gavest me to do," perhaps hardly appropriate in one who had just begun his work. The somewhat dubious complicity of an elder, "I should like to hear you when you are ten years older," gave a measure of strength and relief.

## BRIEFLETS.

Of the forty successful candidates who passed the last examinations for admission to the Boston bar ( Suffolk Co.), twenty-eight were graduates of the Boston University School of Law.

As our Wilbur Fisk number falls on the 31st inst., we shall make the issue of the 21st the regular League number. Our correspondents and those specially interested will please govern themselves accordingly.

We are happy to learn that a desirable property has been secured in Gloucester for the Fishermen's Institute. Phenix Block on Duncan Street has been purchased, and Rev. E. C. Charlton will take possession of it at once for the prosecution of the excellent work which he has begun in the interest of the fishermen.

The New York Observer says:— "The Pal Chai Hak Tang, or Hall for Training Useful Men, is the title of the Methodist school in Seoul, Korea. In this school both the English language and the Chinese are taught, the Chinese New Testament being one of the text-books used. Last year fifty-three students were enrolled, all of whom either paid their way or earned it by working in the Mission Press."

At the recent session of the German Conference the Book Concern at Bremen was divided into three independent departments: The printing house at Bremen, to be under the joint control of both the German and Swiss Conference; the bookstores at Bremen, to be accountable to the German Conference; and the bookstores at Zurich, to be under direction of the Swiss Conference.

Those who have been initiated into the mysteries of proof-reading, with its manifold vexations, can appreciate the following bit from last week's *Central*:—

"Once upon a time there was a man who could read proof without missing a single error, even in hot weather. We do not recall his name at this writing, but it is said that he lived before the invention of printing."

The Interior of Chicago has this not very complimentary allusion to New England:— "According to President Hyde, New England is becoming pagan; according to Dr. Carroll, it is becoming Catholic. They must have used goggles of a differing color. Nevertheless, it is one which will require some resignation to contemplate and abide."

It must be confessed that the transformation in the population of our towns as well as of our cities, is observed with no little alarm, in view of the change in convictions and the habits of life which these foreign peoples inevitably bring with them.

Preaching ought never to degenerate into mere exhortation, and exhortation ought not to harden into preaching. The two things are unlike, and are employed for different purposes. Preaching requires intellectual force as well as warmth of temperament; and exhortation, to be of any value, must have fire and pathos. The true sermon contains both preaching and exhortation; it opens with the formulations of the intellect and the resources of reason, but winds off with the gleamings of the heart and the deep earnestness of the soul. In the first part, the citadel of sin is assaulted as with rifle cannon, and in the second the works are entered and captured. The attainment of the ideal is not easy, but the Gospel preacher should aspire to it, should press toward the goal, and though he may not attain, he will be sure to realize excellent results.

The days of heroism and self-sacrifice are not relegated to the past, is evidenced by the following paragraph from the *Pittsburgh Courier*:—

"A brave young missionary and his bride, Virginians by birth, are to pass their honeymoon, as well as the remainder of their days, at a station called Kingman. Their new home is on the Arctic Circle, its latitude being the same as that of the extreme northern of Iceland. The meridian location of this some-what uninviting place, a spur of the Alaska Peninsula. These young folks are heroes. Their home will be so isolated that but one mail will reach them in a year. He who thus forsakes the world has his exceeding great reward."

Dr. Edward Everett Hale, who knows this city so thoroughly, and who always speaks so judiciously, says:—



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persons from various sections of New England, the ceremonies comprising eloquent speeches by eminent men. The Senator's speech of presentation was modest and eloquent. Governor Tuttle responded for the State in fitting and impressive terms. Col. Daniel Hall, of Dover, made the principal oration. Addresses were also made by ex-Speaker Galusha A. Grow, of Pennsylvania, ex-Secretary George S. Boutwell, of Massachusetts, Frederick Douglass, of Washington, Rev. Augustus Woodbury, of Providence, R. I., Amos A. H. Hadley, of Concord, and Rev. Amos A. H. Hadley, of Concord, and Rev. Amos A. H. Hadley, of Concord.

It is well for this great man who stood true to the cause of emancipation in the days that tried men's souls. Senator Chandler was only just in saying:—

"Once engaged in freedom's battle, Mr. Hall's hostility to every form of human degradation became intense, and he reversed the image of his creator, became the absorbing and controlling principle of his existence. It was alike abhorrent to him that black men, women and children, should be sold as chattels upon the auction-block under national law, and that the nation should be polluted by national direction become polluted by alcoholic drinks, and be flung with brutal whips. To contend against the oppression or degradation of either the bodies or the souls of human beings of any race, color or condition was the deliberate mission of his life."

When he began he laid down aim, place and power to fight in a doubtful and almost hopeless struggle. Before he finished, he saw his great work brought to completion. Success, the paramount desire of his heart fully gratified, and himself crowned as well with honors as with length of days. No more inspiring example can be found in the ingenious youth of New Hampshire that the life of him whose statue rises before us."

It is interesting to note that the cause for Canadian retaliatory legislation in Congress has been voluntarily removed by the Canadian government, which annuls the discriminating tolls and rebate on the Welland Canal, and puts American shipping on a par with Canadian.

#### "Father Taylor."

Dr. Mark Trafton's exceedingly interesting paper on the famous saint preacher, "reminds us" of some reminiscences of him. I once saw Father Taylor at the Freshers' Meeting on Cornhill, "years ago," Dr. J. A. M. Chapman in the chair. Father Taylor moved toward the door while some question was under discussion. A brother interrupted the flow of eloquence by exclaiming loud enough for all to hear, "Father Taylor, you are not going, are you?" The old veteran turned a moment, revealing in the expression of his face annoyance that the brother should interrupt the discussion by calling attention to his departure, and shouted back: "Mind your business!" and without another word, turned and walked out the door. Everybody smiled aloud over the reply of Father Taylor and the discomfort of the brother who dared to call such public attention to him at an inopportune time.

The writer met him afterwards, and being introduced and identified to the old man as the "son of his father," the aged saint reached out his hand and said in his usual way, "Now let's have a good evening!" Of all the men whom I ever met, who could not only tell volumes of stories about Father Taylor, but imitate him as well, ex-Gov. N. S. Berry, of Bristol, N. H., leads the procession. In April, 1872, several ministers of the N. H. Conference (which met that year in Bristol) were assigned to William A. Berry's (son of the Governor), Congregational Church in only "Rev. J. Gilbert Haven," the writer. Gov. Berry, then seventy-two, was the "life" of that company, and the then editor of "Zion's Herald" pronounced Gov. Berry a great success in impersonating Father Taylor.

O. W. Scott.

#### Rust University Hall, Holly Springs.

March 7, 1888, the principal building of Rust University, Holly Springs, Miss., was burned. Since that time the school has come forward with great success under many disabilities. All the boarding students, except those in the Woman's Industrial Home, had to board in town. All the lower grades were discontinued. In spite of this the school has gone forward under President Libby and his splendid faculty with growing success. The insurance money received was \$10,000. The original cost of the building was \$35,000. As this was one of the permanent endowment of the Southern field, it was determined to make the new building an improvement on the old. With this building completed we will have accommodations, between it and the old buildings remaining, for five hundred young men and women, and there is no question but everything will be filled up during the first year. It will take \$10,000 to complete the building and put in the heating plant. This in the midst of more than a million colored people. Three-fifths of the population of Mississippi are colored. The Methodist Episcopal Church has nearly thirty thousand colored members in that State. Considering this constituency, no institution in the State can have more to do with the welfare of that great commonwealth.

President Libby is giving his summer months to raising money. The importance of the case cannot be over-stated. Will not New England as a whole stand bravely and practically for the cause? Give the Doctor a hearty welcome! And we appeal especially to our men of means to help in this important enterprise.

#### A Reminiscence of Fifty Years Since.

Dr. Trafton's justly appreciative eulogy of that great natural orator, Edward T. Taylor, in a recent issue of the HERALD, recalled a memorable afternoon at old Eastham camp-meeting in 1841, at which it was my privilege to listen to one of his palmist efforts. His text was, "The sting of death is sin," etc. He listened a personal interest to the speaker as he told the story of his fall from respectability into the pitiless vortex of drink. With the simple artlessness of a sincere and thoroughly earnest man, he drew pictures of his degradation and misery; of the destruction of his family; of his frequent but vain efforts at reformation; of his final victory over the drink habit, and of his con-

version. To those affecting experiences the audience listened in profound stillness except when at intervals their emotion, becoming too strong for restraint, found expression in sobs of sympathy, shouts of joy, and exclamations of thanksgiving. Rarely does eloquence produce such an intensity of feeling and such deep moral and religious purpose as did that of those twenty years ago on that delightful afternoon. It is fifty-one years ago, but the memory of it refreshes me today. Perhaps my esteemed friend, Dr. Trafton, was present at that camp-meeting. Perhaps not. But if he was, I am confident that he too will be refreshed when these lines shall recall that rare occasion.

DANIEL WISE.

#### About Children's Day Collections.

The Children's Day collections have been sent to the Board of Education more promptly than in previous years, and indicate a good increase. Brothers and sisters, remember that the law of the church now requires that every pastor shall take a collection for the "Children's Fund," and "shall forward the collection directly to the secretary of the Board of Education and report the same to his Annual Conference under the head of 'Children's Fund.' The schools will soon commence, and applications from hundreds of worthy and needy young people will be received. If all brethren having Children's Day collections would forward them soon to 150 Fifth Avenue, New York, we hope to be able to meet the numerous demands upon this fund. Every charge reporting to the Board is properly acknowledged in the Board's printed Annual Report, and a receipt is promptly forwarded, which the pastor presents to the treasurer of his Annual Conference. Let this money be sent on its beneficent mission as soon as possible. The Board is now applying to the aid of students the entire amount raised by collections.

C. H. FAYNE,  
Cor. Sec'y Board of Education.

#### That Laymen's Symposium.

That Laymen's Symposium disclosed the border suspected fact that others than the Doctors disagree. Coming from a section where what is called the "New England idea" of a prayer and conference meeting for Sunday night had been a constant factor in church work and Christian life, to one where a service of this sort is the rare exception, the writer has somewhat carefully studied, by way of comparison, the results of the two methods on the efficiency of the work of the church. He has reached the following conclusions: 1. That the people who listen to preaching Sunday evening are as devoted and pious as those who pray and confer on Sunday evenings. 2. That they are fully ready and spirited in their exercises in the week-day prayer and conference meeting as those who, twice in the week, as in New England, exercise their gifts and accept their privileges. 3. That in both sections of the country there is a marked difference between the morning and evening congregations, which fact makes it appear that many are reached by the divine institution of preaching, where evening preaching obtains, who do not attend morning service anywhere. It may be a question with many whether the sermon or the director service of the New England Sunday evening is likely to prove the more profitable, and the fact above noted is submitted without argument. In both sections there seems to be a notable waning of the power of exhortation. The writer fails to hear, and has not heard for years, the impassioned pleading with the un saved of a score of years since, and this lamentable death seems not to be largely affected by the character of the service of the Sabbath evening.

Is not the unnecessary absence from the Sunday evening service, on the part of so many church members, a most efficient ally of the growing evil of Sabbath-breaking?

"ALLAN."

#### The Conferences.

##### NEW ENGLAND CONFERENCE.

**Boston District.**  
**Milford.**—On Sunday, July 31, Rev. John C. Ferguson described very graphically the results of missionary work in China.  
**West Medway.**—This church, which for various reasons has been on the decline, is now making hopeful progress under the efficient pastorate of Rev. A. W. Nelson. The congregations are increasing, and the finances for the current year are fully provided for. The brethren are feeling more hopeful than for years.

**Lynn District.**  
**Lynn, St. Paul's.**—Extensive repairs on the outside of the church are being made; also a new room on the inside will be finished for the primary department. The expense will be about \$1,300.  
**Lynn, St. Paul's.**—On Sunday last, the pastor, Rev. W. H. Staples, received 6 in full from provision.

**Bolton Church, Malden.**—The fourth anniversary of the organization of Bolton Church was observed Sunday, July 31, the pastor, Rev. O. W. Hutchinson, preaching on "The Model Church." This church has enjoyed a remarkably smooth and successful history of four years, and enters upon its fifth year united and hopeful.

**Gloucester.**—A correspondent from Gloucester writes: "A series of union temperance meetings are being held in Gloucester in the Congregational Baptist and Methodist churches once every month. Rev. Hugh Montgomery was here on a week-night recently and explained the Anti-Social League work, etc. We want such an organization in Gloucester. Rev. W. F. Cook's series of sermons on 'Life,' preached in Prospect St. Church each Sunday during the month of July, drew large audiences and were generally reported in the public press." B.

##### N. E. SOUTHERN CONFERENCE.

**Providence District.**  
**Rev. F. J. Follansbee,** formerly of our Conference, has been transferred from the Black Hills Mission by Bishop Foss and stationed at Hull. Bro. Follansbee will be heartily welcomed back to work in our Conference. The occasion of his return was the continued ill health of his wife.  
**Mansfield, Emmanuel.**—The pastor, Rev. C. E. Beals, recently received 7 into full membership from probation and 2 by letter.  
**Phenix.**—A local paper states that Rev. Julian Wadsworth requested by request the sermon of the American Citizen who lives in Phenix, before a large and interested congregation. The subject was treated in a masterly manner. At a recent union service held in this church under the auspices of W. C. T. U., Rev. S. M. Beale, of Centerville, gave a very interesting address to an appreciative audience.  
**Dr. P. D. Blakelee** has responded to many calls for sermons and addresses during the past few weeks. He delivered the oration be-

fore the alumni of his alma mater, the Syracuse University; preached and lectured at Potsdam, N. Y.; then preached two Sundays in northern Pennsylvania; and on the following at Round Lake. Since his return the church at Wakefield has been favored by a sermon from the Doctor.

**Harris Avenue, Providence.**—A very important church enterprise is under way at Harris Avenue. From the Providence Journal we learn that the church has negotiated for the purchase of Dyer's Opera House at a cost of \$32,000. The location of the present church, on a side street with objectionable surroundings, has given much dissatisfaction, and a change has been contemplated for some time. The new location is one of the most desirable at Olneyville Square. The church is to take possession on Jan. 1, Rev. J. A. Root, the pastor, is to be congratulated on this advance movement of his church.

MILLION.

##### Brookton and Vicinity.

**Central Church.**—June 29 the first quarterly conference of this church was held, and by a unanimous vote the pastor's salary was raised from \$1,400 and parsonage to \$2,000 and parsonage, thus putting Central Church in the front rank of appointments in regard to salary. A position which already held as regards active members, July 30, one was added on probation, 2 from probation, and 4 by letter. Bro. Parker is now on his fourth year with this church, and at every communion service under his administration there have been accessions. July 12, the Parkin Chapter of the Epworth League of Central Church had their annual outing. At 7 o'clock a party of 130 left the church, in barges, for Gary Hill. After a pleasant trip they arrived at the home of Mr. Norman L. Dunbar, where all things were in readiness for them. The grounds were illuminated, hammocks and swings were arranged, games played, and refreshments served. Gardener's orchestra of eight pieces furnished music. On the way home the party saw the rare phenomenon of the occultation of Mars.

**South St.**—The pastor, Rev. G. W. Hunt, evidently knows a good thing when he sees it. In making pastoral calls, a short time since, he found a large number of people in the city by the Old Colony R. R. Many of these people did not attend church in any place. Bro. Hunt discovered an old and unused school house in the midst of these people, which he rented for one year, and now preaches there every Sunday afternoon to a good audience.

**East Bridgewater.**—The work at East Bridgewater is encouraging. The prayer-meetings have been moved into the large vestry, and as a result the attendance has been greatly increased. The class-meetings are full of interest and devotion, and are doing much to reduce the attendance. July 30, 2 were received from probation, and the largely attended communion service was a time of refreshing. June 7, the third anniversary of the Epworth League was held. A large delegation of the Whitman League, including Rev. O. A. Farley and wife, were present. After the two Leagues had enjoyed supper together, they had a rare treat in the address of Rev. S. H. May, of Plymouth, on the "Ideal Church." The pastor of the League was elected, resulting in the choice of Rev. L. H. Massey as president. June 21, Bro. Massey was married to Miss Minnie Augusta Warren, of Guilford. Me. The ceremony was pronounced by Rev. E. H. Boynton and Rev. A. F. Coon, Ph. D., at Bucksport, Me., where Miss Warren had been a student in the East Maine Conference Seminary. Bro. Massey and wife have been very cordially received by their people, and enter unitedly into the work of building up the church.

**North Easton.**—Sunday afternoon, July 10, death entered the parsonage at North Easton, and the wife and mother was no more, for God had taken her. Funeral services were conducted, Tuesday, the 12th, by Rev. C. E. Beals, of Mansfield, assisted by Rev. Parker, of Brookton, and Clark, of Cohasset. May the grace of God abundantly sustain Bro. Hickey and his family in this sore bereavement! Children's Day was observed at this church by a sermon to the children in the morning, and by a concert in the evening. Dr. Payne's "Legion of Honor" was used, and the collection was the largest in ten years.

**Holbrook.**—The work at Holbrook is progressing. Although the prayer and class-meetings are not largely attended, they are precious and profitable seasons to those who do attend. A new and promising feature of the Sunday school is the leading of the singing by a quartet. At the first quarterly conference the salary was increased \$50. The treasurer of the Ladies' Industrial Society recently made her annual report, showing that \$129 had been raised and expended for the benefit of the church during the year.

**General.**—The following ministerial brethren have bowed at Hymen's altar since Conference: Revs. F. H. Spear, of Franklin Chapel; J. N. Gisher, of Nantucket; L. H. Massey, of East Bridgewater; L. H. Lovjoy, of Bridgewater; C. E. Beals, of Mansfield; J. H. Duxbury, of Truro; and R. E. Smith, of Hyannisville, with Norwich District to be heard from.

**Dr. C. H. Payne** and wife, of New York, have been visiting former parishioners and friends within the bounds of our Conference. Howard Seminary at West Bridgewater is among the places favored by a visit from the Doctor.

##### VERMONT CONFERENCE.

**Montpelier District.**  
**W. B. Barney,** esq., a rising young attorney of Barre, a trustee of the Seminary, and a prominent Epworth League, has just been married to Miss Alice M. Morse, of Cabot, the associate principal of the graded schools of Barre. Congratulations!

Under the wise, energetic and increasingly popular administration of Rev. W. E. Douglass, a Junior League has been formed at Wakefield. Prosperity continues along all lines at that flourishing church.

**Prof. Bishop** is doing yeoman service for the Seminary throughout the Conference by his sermons, addresses and personal solicitation. But he is doing equally yeoman service for those whom he persuades to begin a course of study, and should be cordially assisted by every pastor.

The Central Vermont Camp-meeting Association will hold its annual series of meetings on the grounds at Northfield the week beginning Aug. 15. The presiding elder is anxious that there should be a large attendance.

Tuesday and Friday will be devoted to the Epworth League, and will be under charge of President Smith, who has prepared an attractive program. Epworthians from far and near should rally in force.

**Rev. Kengo Moriya,** a native of Japan, and the son of a Shinto high priest, who is now in the senior year at Troy Conference Academy, has been lecturing on his native land at Barre, Waterbury, Williamstown, and other places on the district. Considering his age and time of stay in this country, his ability to interest and instruct an audience is phenomenal. All classes are charmed, and Japan

never seems the same country to those who have heard this eloquent brother. And his addresses are also of very high value in developing interest in missions.

**Prof. Bishop** has issued an appeal to the Epworth Leagues of the Conference asking them to sustain a scholarship for a term or a year, to thus make possible the attendance of bright young people who could not otherwise complete a course. This appeal cannot be emphasized too much, and should be met by a generous response.

**Rev. Sylvester Donaldson,** who was stationed at Northfield by Bishop Andrews, has "captured the town," according to the testimony of an eminent layman of that church. Bro. Donaldson is doing much good by giving crisp talks each week to the young people on the books of the Bible.

The Holiness Association, under lead of Evangelist Reynolds, has been holding camp-meetings, or tent meetings, in New Hampshire and New York, and will hold their annual meeting on the grounds at Northfield the week beginning Aug. 29.

**Rev. F. E. Whitman,** who has just resigned the pastorate of our church at South Royalton, has accepted a call to the pastorate of the Congregational church at Berlin.

**Rev. F. B. Kellogg,** who has been spending his summer vacation from Boston University at Montpelier, has been appointed to complete the year at St. James' Church, Manchester, N. H., made vacant by the resignation of Dr. F. H. May. After a pleasant trip they arrived at the home of Mr. Norman L. Dunbar, where all things were in readiness for them. The grounds were illuminated, hammocks and swings were arranged, games played, and refreshments served. Gardener's orchestra of eight pieces furnished music. On the way home the party saw the rare phenomenon of the occultation of Mars.

**St. Johnsbury District.**  
**Island Pond.**—Rev. E. A. Bishop, of the Vermont Methodist Seminary, preached at three different places, July 31—St. Morgan, 10.30 a. m., Holland, 2.30 p. m., and at Island Pond, 7 p. m. The writer can speak only in regard to the last service, which was interesting and instructive to all.

The young people of Methodism in the Vermont Conference are not awakened to a sense of their need of a thorough education, it will not be the fault of our brother, who is abundant in labors. The church at Island Pond has given their pastor, Rev. G. O. Howe, a vacation of a few weeks.

**St. Johnsbury.**—Rev. E. W. Parker, D. D., of India, occupied the pulpit of Grace Church on Sunday, July 31, to the delight of the congregation. He preached at the Centre for Bro. Morse on the 7th inst. A house has already been secured for use as a district parsonage. It is situated on Summer St. in close proximity to Grace Church parsonage.

**Lyndonville.**—Pastor Dodd, we regret to say, is far from being in a good state of health. His medical adviser has prescribed a three or four weeks' stay at the beach, and his church have granted him leave of absence and interested themselves in his welfare. He will probably spend his vacation at Old Orchard.

**Lawrenceburg.**—It is rumored that Bro. T. Trevilian has returned from his visit to his old home in Cornwall, England, and that he will supply Lawrenceburg and East Concord for the balance of the year.

**Camp-meeting.**—Presiding Elder Hamilton is hoping and planning for a good, successful season this year. The meeting is to be well advertised, and some foreign talents are to be secured, if possible. Dr. Peck, of the Mission Rooms, has been approached, but his duties will not permit of his absence at that time.

F.

##### St. Albans District.

**Camp-meeting at Morrisville, Aug. 22-27.** At Sheldon, Aug. 25-Sept. 1. Rally! Rally! Rally!

On account of a misapprehension, the Camp meeting Association at Morrisville have decided to pay the care of parties coming to the grounds during the latter part of the week before the meeting for the purpose of erecting tents. Tickets will be sold at half price, and the Association will reimburse the parties.

**Milton.**—Two prominent members have removed since Conference, and Bro. D. I. Field, steward, class-leader and Sunday-school superintendent, one of the most efficient of the pastor's assistants, has been totally incapacitated for all work. Rev. S. S. Brigham occupies the pulpit Aug. 7 by exchange with the pastor, Rev. C. M. Robinson.

The presiding elder, Rev. O. M. Boutwell, escaped from the office, if not from the scorching heat, on July 27, for two days of much-needed and well-deserved rest among old parishioners at Champlain, N. Y. He reports a very pleasant trip, marred by only one unpleasant circumstance. While he was taking a ride among old friends in a team borrowed from a former parishioner, occurred the terrible thunder shower of the 29th. After the shower two fires could be seen in different directions, caused by the lightning. On returning, he was surprised and pained to learn that the large barn from which he had taken the team had been burned with most of its contents, the horses having barely been saved. There was consolation, however, in the fact that his borrowing the team had doubtless saved it from destruction.

**Morrisville.**—Thursday of camp-meeting week will be observed as Epworth League day. Among the speakers from abroad who are engaged for the meeting are Rev. J. W. Hamilton, D. D., of Boston; Rev. E. W. Parker, D. D., of India; Rev. G. E. Ackerman, D. D., of Chattanooga, Tenn.; and Rev. Kengo Moriya, of Japan.

**Wolcott.**—Once more we have learned that the secular press cannot be relied on for religious news. Mrs. Hedges has removed to Sheffield, not to Northfield, as previously reported.

**Richford.**—The pastor, Rev. J. H. Wallace, in company with nearly fifty others, has gone on a trip to Winnipeg, Manitoba, and may possibly extend his journey to the Pacific coast. Bro. W.'s heart has been troubling him seriously, and it is hoped the trip may prove restful and refreshing.

The first quarterly meeting of the year was very strong, but the attendance was good. Four were received by letter and four from probation. Rev. C. P. Taplin is visiting relatives here, and is expected to occupy the pulpit Aug. 7.

**Bakersfield.**—A new pulpit set has recently been purchased for the church.

**Fairfax.**—Bro. Brigham attended the camp-meeting at Douglas, Mass. Rev. L. H. Elliott, agent of Vermont Bible Society, occupied the pulpit, July 31.

##### MAINE CONFERENCE.

"Old Orchard," the place of all places for rest and work, for activity and recuperation of wasted energies, where the balm of the fire and the pine combines with the tonic of the sea, where the ocean rolls its cleansing waves clear as crystal on miles of clean white sand, that forms one of the finest promenades or drive ways for foot and horse—well, what is it? It is "predestinated from all eternity" (so the Westminster Catechism

says) to be a grand centre of Christian activities, a training school for Christian soldiers and workers, a battle-field of solemn destinies. Thence the tribes depart to their appointed abodes of many cities "go and say," "Let us go speedily to pray before the Lord and to seek the Lord of Hosts." "Thus saith the Lord of Hosts: In those days it shall come to pass that . . . men out of all languages of the nations . . . shall say, We will go with you, for we have heard that God is with you" (Zech. 8:21-23).

At the Union Convention of Christian Workers," conducted by Dr. Lewis B. Bates, of East Boston, this vision of the prophet was delightfully fulfilled, as it had been also, the week before, in the meeting of the Salvation Army under Marshal Booth. The "Union Convention" was what its name implies—not a name, as in some cases, to conceal heresies and worm them into places where they could not go without a mask, but a real union of living forces from different denominations for definite, pronounced objects—the salvation of souls and the promotion of holiness. Methodists, Presbyterians, Quakers, Baptists, Free Baptists and Congregationalists were one in seeking these objects, not only in the auditorium, but on the beach where hundreds heard the word of life; and at the last beach meeting, as estimated, a thousand sinners listened to the Gospel message.

About fifty ministers of different denominations were on the grounds. One Episcopal minister, who was there by accident, confessed to a great uplift of soul by what he heard. Another caught sight of the all-cleansing fountain, but stumbled over the Prayer Book. The only man known to have been badly tossed was a Universalist minister whose mutterings of "no hell" were quite annoying to those about him, and who foolishly advertised his knowledge of the Bible by saying that the word "hell" was not in it.

The convention, as a whole, was excellent in every respect, reminding us of the old array of former days, and prosaizing the return of a portion of God's people at least to the spirit and power of holiness.

A leader who has thirty and forty calls for evangelic work in a week, needs noology from man, nor does he want it. Nevertheless, Dr. Bates (and other able helpers, Robeson and West, Russell and Pratt, and

[Continued on Page 8.]

##### A PURE BAKING POWDER.

A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This it is shown, results from the exclusive use by its manufacturer of cream of tartar specially refined and prepared by patent processes which totally remove all impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturer of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively, says of the purity, wholesomeness and superior quality of the "Royal":

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates, or other injurious substance."

Prof. Love's tests, and the recent official tests by both the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical in use, but makes the purest, finest-flavored and most wholesome food.

LOCKWOOD'S CATARRH BALM  
cures acute and chronic Head Colds. Acrid, purulent discharges from head and throat, offensive breath, headache, weak eyes, deafness, hoarseness, bleeding, difficult breathing. Restores impaired voice, lost taste and smell. Combines curative properties; best ingredients known to science speedily applied; quick relief; speedy cure. By mail, Price \$1.00. Sold everywhere.

Rev. E. B. LOCKWOOD, Piermont, Rockland Co., New York.

NOTICE.—The meeting of the Portland District Camp-meeting Association will be held in the Tabernacle at Old Orchard, Aug. 17, at 4 p. m. Also, the District Stewards' Meeting, Aug. 18, at the same place and at the same hour of the day.

F. A. BRADDOCK, Secretary.

##### MARTHA'S VINEYARD CAMP-MEETING ASSOCIATION.

The annual meeting of the Association will be held in Grace Church, at Cottage City, on Tuesday, Aug. 23, at 1 p. m. All the pastors and delegates are requested to be present.

S. O. BENTON, President.

##### BANGOR DISTRICT STEWARDS' MEETING.

There will be a meeting of the District Stewards of Bangor District, at the Bangor camp-ground, Aug. 27, at 1 p. m. A full attendance is desired.

B. C. WENTWORTH, P. E.

##### EPWORTH LEAGUE NOTICE.

The committee appointed by the Board of Control of the Lynn District Epworth League have arranged to hold a meeting each day of the camp-meeting at Hamilton, at 10 o'clock, with different leaders. On Saturday, Aug. 27, there will be excellent services, with Revs. Dillon Bronson and W. I. Haven, and Mrs. Belle Goodwin, as speakers. Prof. J. E. Aborn, with a chorus of fifty voices, will have charge of the music. On Monday, a temperance meeting will be held. Rev. W. A. Thurston in charge, and Revs. L. W. Staples and F. N. Upton as speakers.

W. A. THURSTON.

##### Money Letters from Aug. 1 to 8.

A. N. Adams, of E. Barnham, W. Bolton, J. N. Bradford, Mrs. J. D. Brigham, Wm. L. Condon, Geo. L. Collier, M. F. Colburn, A. T. Cass, E. P. Crafts, Geo. Canham, J. Crocker, Thos. M. D. A. L. Deering, Chas. E. Eaton, Miss E. A. Flegg, Geo. H. Fall, Mrs. A. J. Foster, Mrs. H. H. Jones, Mrs. J. A. Gerry, R. L. Greene, J. B. Holman, W. H. Hunter, W. D. Hardy, R. B. Hersey, E. B. Hooper, C. L. Hood & Co., G. D. Holman, H. J. Housh, S. H. Jenkins, A. W. Kellogg, Louis T. Kellogg, H. B



## The Family.

## GOD'S GIRDING.

MRS. H. B. DRAKE.

"It is God that girdeth me with strength, and maketh my way perfect."—Ps. 18:32.

To be girded of God!  
Oh, divine preparation  
For conflict, for sorrow,  
For work, for duty!  
To be clothed with strength;  
Oh, blessed preparation  
From weakness, from failure,  
To victories won!  
O God, for such girding  
My heart pleads with aching;  
To stand more than conqueror  
When pressed by the foe;  
To lean on Thy strength,  
Yes, Thy strength my shield making,  
Would rob earth of sorrow,  
This life of its woe.  
Such strength from the Master  
My poor self enfold,  
Must make my way perfect,  
Aye, perfect in Him.  
Dear Lord, give Thyself;  
Take myself for the molding,  
A vessel perfected  
Without and within!  
Manhattan, Kan.

## ROSE TERRY COOKE.

JULY 18TH.

Out of the life that was so hard to bear,  
Clouded by sorrow and perplexed by care,  
Out of the long watch and the heavy night,  
She has gone forth into the light of life.  
A tropic-blossom warm with sun and scent  
Set in New England's chill environment,  
Through heat of storm and winter's cold,  
She kept the summer in her heart of gold.  
Love was the life which pulsed her being through;  
No task too hard if set by Love to do,  
No pain too sharp if Love called to endure,  
No weakness she knew if Love was sure.  
Her rose of Love was set with many a thorn,  
Clouds veiled and hid the promise of her morn,  
Thirsting and spent, she journeyed on unfed,  
While Love, too often, gave her stones for bread.  
But still 'mid waning hopes and deepening fears,  
And brave, hard struggles through the ebbing years,  
Lifting her up when she was like to fall,  
Love led her to the land where Love is all.  
Heaven has received her as a welcome guest,  
Balm of earth's grief with compensating rest,  
Healing earth's griefs with peace and content,  
The sense of home after long banishment.  
But more to her than smile of vanished kin,  
Or hands outstretched to greet and draw her in,  
Or "Bonded Wills" of amethyst unpriced,  
Is the clear vision of the Face of Christ!  
That Face Divine, which, in her girlhood's day  
Seemed so loved and never looked away,  
Which, like a star in the dim firmament,  
Guided her steps and moved where'er she went.  
Out of the life that was not always sweet,  
Out of the puzzle and the day's defeat,  
Out of earth's hindering and alien zone,  
The Lord of Love has led her to her home.  
—SUSAN COOLIDGE, in Independent.

## THOUGHTS FOR THE THOUGHTFUL.

It is what we are, not what we have, that makes one human being superior to another.  
—Louisa M. Alcott.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it. —Henry Van Dyke.

The true home for us lies beyond those waters, and, oh! the rudder needs a firm hand, and the voyager a stout heart. So, then, whatever our voyage may hitherto have been, when we have gazed from the stern on the shores that fade behind us, and afterwards, as we turn away again to look on the misty uncertainties of all that may assist us in our future course, let us pray that touching prayer of the Breton mariners, "Save us, O God! Thine ocean is so large, our little boat so small." —Frederic W. Farrar.

No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learned the ways of Christ. Men sigh for the wings of a dove that they may fly away and be at rest. But flying away will not help us. It is the kingdom of God is within you. We aspire to the top to look for rest; it lies at the bottom. Water rests only when it gets to the lowest place. So do men. Hence, be lowly. The man who has no opinion of himself at all can never be hurt if others do not acknowledge him. Hence, be meek. He who is without expectation cannot fret if nothing comes to him. It is self-evident that these things are so. The lowly man and the meek man are really above all other men, above all other things. They dominate the world because they do not care for it. The miser does not possess gold, gold possesses him. But the meek possesses it. "The meek," said Christ, "shall inherit the earth." They do not buy it; they do not conquer it; but they inherit it. —Drummond.

Master, help! From hour to hour,  
Lord, I need Thy saving power—  
Not to soothe tomorrow's woes,  
Not to bless tonight's repose.  
Give to-day Thy daily bread!  
Every moment hold my hand;  
Without Thee I cannot stand.  
Show my foot the place to tread;  
Step by step I must be led.  
Go before me all the way,  
Give me daily bread today!  
—Rose Terry Cooke.

We think of the strangeness of that life into which they pass who have done with all the old familiar things of earth. Once, only once, for every man it comes. No feet pass twice down that avenue which we call death; so that for every one who passes there, all that he sees is strange and new. This is the wonder, the impressiveness of death, I think. The common road grows tame because the feet have trodden it a hundred times, and the eyes have grown familiar with its scenery until it has ceased to be noted any longer. I think that any road anywhere on the earth over which all men on earth passed once, and through which no man on earth might pass twice, would become solemn and awful to the thoughts of men. So it is of death and all that lies beyond. "We have not passed this way heretofore," men are saying to themselves as they begin to feel their path slope downward to the grave. It is that consciousness which we see coming in their faces when they know that they must die. And beyond death lies the unknown world. "No man hath seen God at any time," said Jesus; but there the power of the life is to be that "we shall see Him as He is." It is our privilege to dwell upon the untold, unguessed glory of the world that is to come. It is a poor economy of spiritual motive which tries to make heaven real by taking out of it all thoughts of inexpressible and new delight, and bringing it down to the tame repetition of the scenes and ways of earth. But no man listens to the talk or reads the books which are often

popular, about heaven, without feeling that the glory and delight of which they speak are far too completely separated in kind from any which this world's experience has taught us how to value. It ought not to be so. The highest, truest thought of heaven which man can have is of the full completion of those processes whose beginning he has witnessed here, then completion into degrees of perfection as yet inconceivable, but still one in kind with what he is aware of now. —Phillips Brooks.

"As a man thinketh in his heart, so is he." We do not often enough remember that as we think of others, so are we to them. It is in us, as human beings, instinctively to recognize and to hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it cannot conceal itself. If it is a true life, it has no need or desire of concealment. To think the loving thoughts of each other that God thinks of us all; to harbor no malicious, no ungenerous feeling toward others, and to leave him to judge of their seeming unkindnesses to us—this is not only our human duty, but our divine privilege. And a life of good-will to men is also the only life of peace on earth. —LUCY LARCOM, in "The Unseen Friend."

A gentleman stopping at a noted watering-place, went one morning to one of the springs for a draught of water. While there, a lady came also for a draught of the cooling, sparkling water; the aged Christian turned to her and asked her if she had ever drunk at the Great Fountain. The lady turned and walked away without answering the question. Not many months after, the gentleman was attending a meeting for religious conference and prayer; while there a request came for him to visit a lady in the town, who was dying. As he entered the dying lady's chamber, she fastened her eyes on him, and said with a smile, "Do you recognize me?" The gentleman was forced to answer in the negative; when the lady said, "Do you remember asking a lady, last spring, if she had ever drunk at the Great Fountain?" "Yes," said the gentleman, "I remember that." "Well, sir, I am that person. I thought at the time you were very rude, but your words rang in my ears and I was without peace or rest until I found Christ; I now expect to soon pass to my Saviour. I wanted to encourage you by telling you that, under God, you will lastly be instrumental in bringing me to Christ. Be faithful to others as you have been to me." —Selected.

## MISS HALL'S HELP.

SARAH HIRSH SCARBOROUGH.

SHE had not the least idea how she did it. All that she knew was that the rain had "drizzled" through the old shed roof and the sharp air of that May morning had frosted it upon the floor. When she came out in a hurry the next morning she had stepped on it. That was all she knew about it.

Mrs. Parry said that Miss Hall had slipped down. At any rate she had found her when she came over to borrow some baking-powder for breakfast. She found, too, that she had fainted away, and when they carried her in and laid her on the old lounge, they found something else—a wrist broken in two places and a sprained ankle.

Miss Hall rebelled from the first. "Why, I never fainted in my life!" said she, indignantly at the calumny. "Can't help it," said Mrs. Parry curtly. "There must be a first time to everything, and this is yours, I guess."

"But what am I going to do?" wailed Miss Hall. "The bull house to clean, and I tied down in this fashion!" "Well, I know what you ain't going to do," said her grim comforter. "You ain't goin' to clean house this spring."

"You don't know what you are talking about. I never let this month pass 'thout having 'er 'rything straightened out."

"This one will, or else somebody else'll do it for you."

"And who'd that be, I'd like to know?" groaned Miss Hall.

"I dunno either, 'thout you get Miry Adams. She'll come nearest to doin' it of anybody, I guess. 'Specially as I can't see nothin' to clean."

"When that back wood-shed's just filthy, and—why, there's a spider web right up there in the corner now, and I counted five fly-specks on the hall window when you come in. I never had so dirty a house!" Miss Hall gasped.

"I have," said her comforter coolly, "but you can't even sweep down that spider web nor rub out them fly-specks now, 'thout you 'low to take your one foot to it."

"Marthy Parry, it isn't a thing to make light of. Don't you see I'm helpless enough? That's the aggravatingest part. Things'll just go to rack and ruin."

"No need to. Just don't be so sot agin havin' help."

"But 'tain't help when you get it. It makes more muss and work than you can shake a stick at, and it's sassy and hogish."

"It looks as if you'd have to have it whether or no."

And this Miss Hall was forced to admit. She objected to depending upon her neighbors, and she certainly could not let her work go undone.

"I don't know what I'm going to do," she said a day later. "See that stove leg. There's a pint of dirt behind it, and I couldn't abide Miry Adams, but it does look as if I was coming to anything."

"Just try not to see things and get well. I'll send in Minervy to set with you a spell. And you can get your mind made up to send for Miry, p'raps, tomorrow."

"She's got to have it, too," Mrs. Parry told her niece when she went home, "or she won't get well. I can't see why in this world folks that really ought to have help and them that can really help can't get together."

"And you want me to go and sit with her awhile?" asked her listener.

"It'd be a real act of charity if you would, and I guess you don't have much chance to be very charitable. Time is money, and 'ordin' to your tell you don't have any too much of neither one."

seemed a sensible way of looking at things, and just now she was wondering not only whether she would feel able to return in another week, but whether, did she return, would she be able to live as she had done on the strength of that three months' rest.

She was still wondering when she crossed the street to Miss Hall's with a steaming bowl of soup.

"Aunt Marthy thought you would like it," she said, drawing up the little stand and spreading upon it a napkin near by. Then she mechanically picked up the long whisk broom and flitted some crumbs off the carpet and out the door, her eyes wandering listlessly around the room as Miss Hall drank the broth with a relish.

"That's just what I've been wanting done since noon," said Miss Hall, with a satisfied nod, "though I didn't know of any way to do it, fearin' I wouldn't get back if I got down there."

"Oh, those crumbs! Would you like me to straighten up the room?" asked Minervy.

"Yes, I would," and Miss Hall leaned back with a look of relief as the girl with light touches gathered up the dirt with so little dust, actually finding that pile behind the stove, leg first of all.

"Well, now, I feel better. You don't know how I've fretted just because I couldn't get that out. You certainly know how to clear up."

"I always liked to keep a room in order. It was a change for me to get home from the store and move everything of my few belongings around evenings," she answered with a sigh. "I used to think."

She stopped suddenly, and Miss Hall watched her for a moment.

"You're going back, so your aunt says," she finally remarked.

"Yes, I hope I am strong enough."

"Like your work?" was Miss Hall's abrupt question.

"Yes; that is, it's all I can do. It's tiresome and trying, and I don't save a thing; but I don't know how to do anything else."

"You think you don't, I suppose," Miss Hall finally exclaimed, as she sat noting how deftly she dusted the bits about the old mantle and then almost unconsciously twisted a paper shade for the lamp in the sick—"to keep off the dust," she explained, as she saw the sharp eyes taking in her movements.

"No," she went on, "I wasn't brought up to a trade, and when I had to support myself there was nothing but a shop-girl's work that I could see that I was cut out for."

"Yes," mused her listener, "I've heard of folks that could write splendid books think they was cut out to be painters, and so dabble."

"But I do try to do my work well."

"I ain't saying you don't. But there is so much getting into the wrong holes in this world! Now"—recurring to her present trouble—"here am I, got to have help whether I want it or not, and there ain't nobody here but a lot of girls who think they're cut out for that, and so they've set up to do your work when the Lord never no more intended them for help on earth than He intended them to help in the moon—they only just thought so."

"How much does help get here?" idly asked Minervy, as she at last took her chair and a lamp chimney which she sat and polished as she talked.

"From a dollar and a half to three dollars in harvest. There's considerable work that's heavy, but there ain't no car fare, nor room rent, nor victuals, nor fire to pay for."

"Then they do know what they will have clear," said Minervy, with a sigh.

"There's Miry Adams," continued Miss Hall dismally. "I've got to have her, I do suppose. I don't pay her but a dollar and a quarter, but she's the youngest and delicate like, so she don't wash none. I can get that done for a bit."

"That's some sixty dollars a year," mused Minervy, making a rapid mental calculation.

"Yes, and a girl don't have to dress like she was in town."

"That is so," Minervy thoughtfully screwed on the chimney. Suddenly she turned to Miss Hall: "Do you think I could—would you take me?" she stammered. "I wouldn't mind trying it at that price, even."

"If you'd see it right, I'd take you in a minute. It ain't the city, though," Miss Hall waited for the answer.

"Oh, I am so sick of trying to make the ends meet here. I know that I shall be much better off here in health and purse, and"—she hesitated—"yes, in pride, too. No one could command you more than we are commanded there—at the mercy of the floor-walkers and customers, to say nothing of the employers—good or bad."

"You'd do, only be satisfied," said Miss Hall.

And that was the way she came to help Miss Hall. It was also the way she came to stay, for that good woman reasoned thus to Mrs. Parry:—

"Now I've got over my being so set against help, and that Minervy has found out just what she was cut out to do and is doing it well, and as I don't know neither when I may slip up or down again, I can't see no use of getting rid of her. I'd be sure to take a tumble in no time."

Minervy, too, found the change a revelation. The lodging she could afford in the city on the small salary could not be compared with the little room that she had at Miss Hall's—all her own and so homelike. At the end of the year economy, restored health, and time to do for herself, actually left her with a respectable wardrobe and ten dollars in cash.

"What nonsense, Miss Hall!" she exclaimed, as she counted up her gains, "when there are plenty of girls who are strong enough to do far more than I am, and could take more responsible positions and get higher wages—what nonsense it is for them to wear themselves out in a store for pride's sake!"

"I don't see, myself, why folks don't do what they can do and get the best returns for themselves. Now you had a natural knack for doing housework and sense enough to use it—that makes help—nobody else ought to try it."

"Well, I am sincerely glad that you took that tumble," laughed Minervy.

"I don't know but I am now, too, seeing we've both learned so much in our picking up. I did think that there wasn't such a thing as help, and I couldn't think of having any 'round; but I had the work and the room,

and I'm thinking now that—well—that them help have ought to give."

"Help," mischievously ended Minervy.

## ABOUT WOMEN.

Women dentists have proved so popular in Sweden that a scholarship has been founded for rendering to women without means assistance in the study of dentistry.

The largest business in America handled by a woman is the Money Order Department of the Pittsburgh post-office. Mary Steele has it in charge.

The record for fast type-writing has been broken by Miss Catherine V. Curry, of Syracuse, who can write 182 perfect words in one minute. She has been operating for nearly five years.

Two women have been appointed bridge-tenders in New Jersey, one at Green Bank and the other at Lower Bank. These are believed to be the only women bridge-tenders in the world.

Miss Mary Gwendolen Caldwell has given more money to the Catholic Church than any other woman now living in America, and has received a special gold medal from the Pope.

The English course in the Baptist Theological Seminary at Newton Centre has been opened to women who are preparing for work in foreign mission fields. They will have the same privileges as the male students in the English course, and will attend the same recitations.

Few American books, says the New York Tribune in a recent issue, have ever been received in Great Britain with such enthusiasm as has welcomed Miss Wilkins' stories. A new and complete library edition has been demanded, and is on the eve of publication.

Mrs. Dora R. Miller, a well-known school-teacher of New Orleans, has patented a blackboard eraser or rubber. It is a small contrivance worn on the hand while working at the blackboard, and is considered so practicable and useful that the inventor has been offered \$5,000 for the patent right.

Many life insurance companies have refused to insure women, but two leading companies of New York have placed Mrs. Juana Neil, of California, in charge of their women's department, and given her the organization of the work in the Pacific coast States, with a yearly salary of \$10,000.

Mrs. S. L. Ballantine, of Port Huron, Mich., has just received a patent for a device to secure glass in the doors of stoves and furnaces. The process of baking in the oven can be watched through the glass, and there is a saving of fuel, since frequent opening of the doors will be needless, and the glass will allow the heat to leave the oven less rapidly than iron. A Canadian patent will also be secured for the device.

## W. F. M. S.

Wanted—Ninety-nine Women!

CLARA M. CUSHMAN.

MANY of the readers of ZION'S HERALD have given generously in response to my pleas for Tsunhua. We now have at that place a home, hospital, schools for girls and women, as well as a day school in the Campbell Memorial that came through a plea in ZION'S HERALD.

God has so blessed the work that they had to make a rule to have the girls stay at home one Sunday and the women the next, as there was not standing room in the chapel for them.

A few years ago we sent out Miss Hale, who proves a grand worker. She had scarcely opened her school when it was crowded. One evening she wrote me she was very tired, as she had that day turned away eight girls because she had no room. She is now enlarging. Kent's Hill, by its generous gifts, is to have a room, also Lasell Seminary. Other friends are sending their gifts.

Meanwhile the burdens are too heavy for one woman, brave and strong though she be. Miss Hale has been begging for help for a long time. For awhile she rejoiced that Miss Young was going to her. Miss Young was appointed to Peking! Then she was cheered by tidings that Miss Paine was coming. Miss Paine sails for Korea!

The burdens grow! The strength decreases! Shall our dear girl be crushed? Our Father would not have it so, and so He asked Miss Ella Glover to go. Her loyal soul responds, "Yes, Lord!" Now He calls us to send her. Shall we not also say, "Yes, Lord?"

We yet lack \$10,000 of our regular appropriation, so there is no money in the treasury; but—there is plenty of money in the pockets!

I have a plan for getting it out of the pockets into the treasury! The poorest sister can help as well as the richest. Who will help me? One hundred women can do it. I want to be one. "Where are the ninety-nine?" Send me your names, dear sisters, and I will send you the magic tool for extracting the money! I assure you that you can easily manage it if you have a willing heart.

Meanwhile there are not many others who will gladly go down into their own pockets and have a share in sending her, and, as the years go by and good tidings come of sheaves gathered by her hand, feel that they had a share in sending the reaper? She cannot go unless we send her.

We would better miss a little of our money than have those women in Tsunhua miss heaven! Let us take this thing to heart. Let us ask everybody to help, and set a good example by giving generously ourselves.

Please send names or money promptly, so that she can go in September. Money given can go to the credit of your auxiliary if you wish.

By the way, she goes out into the country one hundred miles from Peking. Things that are pretty and useful in your home are doubly so in that far-away land. Shall we not help to beautify her home by little gifts of love?

1 Laurel St., Lynn, Mass.

## THE GREAT GOOD.

"It is now two weeks since I heard of the great good that has come to little Mary."

This sentence, beginning a letter of sympathy to a mother who had parted from a little child in circumstances of peculiar sadness, conveyed to the stricken heart its first gleam of comfort. "The great good that has come to little Mary!"

Living in a new and primitive settlement, with kindred and friends more than a thousand miles away and no immediate neighbors, the parents had seen their darling sickened and die. Her little grave was within sight of the house, across an untilled field, and since her bed had been hollowed there her mother had not been able to raise her thoughts much higher than that sodded space. But the good man's letter came with a sweet, uplifting

message. It reminded the mother that her child had been taken to life, to the dear presence of Christ, to fuller opportunities and wider privileges, never to be handicapped by pain or sin or sorrow.

From the moment of reading the letter and of dwelling on "the great good" which the early translation to heaven meant, the mother bore her loneliness better. It was no longer desolation. It was the realization of having a door in the house which had swung open into the near and almost visible heaven.

Friends, if we could always feel so about those who go, with what grace of patience, that composure, what blessedness should we bear the separations which must come. How should we, in "all tribulation, walk with uplifted heads, expecting our Lord from the heavens."

I do not fear death, I long for it. I do not look upon it as an evil, but as a blessing. Were it not for death I could not believe that God is love."

These were the words of a good man who was laid to rest one sweet June day of this summer, the wife who had left him in her youth, more than thirty years ago, to tread the shining way to the city of the King. A full, bright, beneficent life, but its crown came in the going home. "The great good" was when the servant was bidden to hear the Lord's "Well done." The "great good" comes the sooner to our little ones if Jesus calls them early.

What most of us need, in order that we may go on with our work unflinchingly, is a deep sense of the unity of the family bond on earth and in heaven. We need to feel in our souls that life spans the stream of death as day follows day over the bridges of safe and quiet sleep.

At the funeral of a beloved only child, a dear girl eighteen years old, the pastor said to the stricken father and mother: "You could have sent this dear child away to school for a term of years and never looked upon her face during the interval, yet you would not have felt bereft in that absence. You could have placed her hand in that of another, and she might have gone with him to the world's end and you would not have complained. Think of this separation as of those, only with an excitingly abundant hope and faith you will go to her and you know not how soon!"

Whatever else may be in this world the "old, old fashion of death" and the "older fashion of immortality" never go out. Always for some of us there are regrets. But, if we believe in the resurrection and the life, there is for us, evermore, fullness of blessing and rich peace that passeth understanding. —Mrs. M. E. SANGSTER, in Congregationalist.

## SOMEWHERE.

Somewhere the wind is blowing,  
I thought as I toiled along  
In the burning heat of the noontide,  
And the fancy made me strong.  
Yes, somewhere the wind is blowing,  
Through here where I stand and sigh,  
Not a breath of air is stirring,  
Not a cloud in the burning sky.

Somewhere the wind is long for  
Exists on earth's wide bound,  
Somewhere the sun is shining  
When winter nips the ground.  
Somewhere the flowers are springing,  
Somewhere the corn is brown,  
And ready unto the harvest  
To feed the hungry town.

Somewhere the twilight gathers,  
And weary men lay by  
The burden of the daytime,  
And wrapped in slumber lie.  
Somewhere the day is breaking,  
And gloom and darkness flee,  
Though storms our bark are tossing,  
There's somewhere a placid sea.

And thus, I thought, "it's always,  
In this mysterious life,  
There's always gladness somewhere  
In spite of its pain and strife;  
And somewhere the sin and sorrow  
Of earth are known no more,  
Somewhere our weary spirits  
Shall find a peaceful shore."

Somewhere the things that try us  
Shall all have passed away,  
And doubt and fear no longer  
Impede the perfect day.  
O brother, through the darkness  
Around thy soul be cast,  
The earth is rolling onward,  
And light shall come at last!

—Alfred Capel Shaw.

## BEECHER AND "UNCLE TOM'S CABIN."

I WAS talking with Mr. Henry Ward Beecher a few evenings ago, and the conversation happened to turn on "Uncle Tom's Cabin." I asked him if Mr. Beecher had ever expressed an opinion of his sister's famous book, and she told this interesting story of how the famous teacher read the story:—

"When the story was first published in the National Era, in chapters, all our family, excepting Mr. Beecher, looked impatiently for its appearance each week. But, try as we might, we could not persuade Mr. Beecher to read it, or let us tell him anything about it."

"It's folly for you to be kept in constant excitement week after week," he would say. "I shall wait till the work is completed, and take it all at one dose."

"When the work was finished, the book came to Mr. Beecher on the morning of my visit, and he called me on hand for the afternoon and a speech to make in the evening. The book was quietly laid one side, for he always scrupulously avoided everything that could interfere with or retard work he was expected to do. But the next day was a free day. Mr. Beecher rose even earlier than usual, and as soon as dressed began to read 'Uncle Tom's Cabin.' When breakfast was ready he took his book with him to the table, and reading and eating went on together; but speaking never a word. After morning prayers, he threw himself on the sofa, forgot everything but his book, and read unintermittently till dinner time. Though evidently beginning to be intensely interested, for a long time he controlled any marked indication of it; but before noon I knew the storm was gathering that would conquer his self-control, as it had done with us all. He frequently 'gave way to his pocket handkerchief,' to use one of his old humorous remarks, in a most vigorous manner. I could not refrain, in return for his teasing me for reading the work weekly, from saying demurely, as I passed him, once: 'You seem to have a severe cold. How could you have taken it?' But what did I gain? Not even a half-angry shake of the head, or the semblance of a smile. I might as well have spoken to the sphinx."

"When reminded that the dinner bell had rung, he rose and went to the table, still with his book in his hand. He asked the blessing with a tremor in his voice, which showed the intense excitement under which he was laboring. We were alone at the table, nothing to distract his thoughts. He drank his coffee, ate but little, and returned to his reading, with no thought of indulging in his usual afternoon nap. Evidence of almost uncontrollable excitement in the form of half-suppressed sobs were frequent."

"Mr. Beecher was never a rapid reader. I was getting uneasy over the marks of great feeling and excitement, and longed to have him finish the book. I could see that he entered into the whole story, every scene, as if it was being acted right before him, and he himself was the sufferer. He had always been a pronounced abolitionist, and the story he was reading roused all he had felt on that subject intensely."

"The night came on. It was growing late, and I felt impelled to urge him to retire. Without raising his eyes from the book, he replied: 'I'll come soon.' 'Closing the house, I went to our room; but not to sleep. The clock struck 12, 1, 2, 3; and then, to my great relief, I heard Mr. Beecher coming upstairs."

As he entered he threw 'Uncle Tom's Cabin' on the table, exclaiming: 'There; I've done it! But I Hattie Stowe ever writes anything more like that, I'll—well! She has nearly killed me, anyhow!'

"And he never picked up the book from that day." —Edward Box, in Boston Journal.







## Review of the Week.

Tuesday, August 2.

- Emperor William enthusiastically received in England.
- Derailment of a freight train on the "Big Four" near Springfield, O.; wreck takes three, and many persons are badly injured.
- Gladstone confined to his room by illness.
- Terrible effect of the cholera epidemic in Asiatic Russia; hand-to-hand conflicts between troops and infuriated people, 75 being killed and hundreds wounded.
- Opening of the Catholic Summer School at New London, Conn.
- Hyde Park, Mass., to have an electric railway.
- Mr. Frick nearly well.

Wednesday, August 3.

- Madrid begins its Columbus celebration.
- Cyrus W. Field leaves property to the amount of \$600,000.
- Assembling of the State convention of the Federation of Labor at Lowell.
- Russian troops occupy the Pamir region.
- The frigate of United States Consul Ryder at Copenhagen will amount to about \$50,000.
- The American District Messenger boys of New York go out on strike.

Thursday, August 4.

- A statue of John P. Hale unveiled at Concord, N. H.
- The town of Borden, Ind., half destroyed by fire.
- Many of the granite cutters of Williams-town, Vt., are leaving the town.
- Eruptions of Mt. Kilauea continue.
- Pals, Spain, celebrates the 400th anniversary of Columbus' sailing from that port.
- The start insurrection spreading to another Russian town.
- A water-pump does considerable damage at Trieste.
- Rioting reported in China in towns 150 miles north of Chungking.
- The earth and Mars in closer proximity this morning than for fifteen years.
- Opening of the British Parliament; an oration to Gladstone.
- Andrew J. Borden and wife, of Fall River, brutally murdered; no clue to the assassin.
- Opening of the Northfield Conference.
- Camden to be connected with Rockland, Me., by electric cars instead of stage-coach.
- The Russian famine said to be at an end.
- The wreck of the steamer "City of Chicago" sold.
- Death of Leopold Mueller, the celebrated painter, at Vienna.
- Centenary of the birth of Shelley celebrated at the poet's birthplace near Hoveham, England.
- The first break occurs in the great building trades strike of 15,000 men. About 1,600 men, against the orders of the walking delegates, give up the fight.
- Jacob Reese, the oldest iron-worker in the United States, died at Bolivar, Pa., aged 104 years.
- Six hundred strikers make application to return to Duquesne Mills, Pa.
- Train "held up" by masked robbers between Rockland and Stratton, Cal.; express car blown open with dynamite, and between \$30,000 and \$50,000 taken from the safe.
- The deadlock in the House broken.
- Congress adjourns until December.
- The Jordan murder still enveloped in mystery.
- Serious wreck on the Lake Shore railroad; four persons killed.
- M. Charles de Struve, Russian minister to Washington, to be transferred to the Hague.
- Terrible ravages of cholera in the Harar province, Arabia.
- The President signs the World's Fair measure appropriating \$2,500,000.

Friday, August 5.

- Opening of the British Parliament; an oration to Gladstone.
- Andrew J. Borden and wife, of Fall River, brutally murdered; no clue to the assassin.
- Opening of the Northfield Conference.
- Camden to be connected with Rockland, Me., by electric cars instead of stage-coach.
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- The President signs the World's Fair measure appropriating \$2,500,000.

Saturday, August 6.

- Congress adjourns until December.
- The Jordan murder still enveloped in mystery.
- Serious wreck on the Lake Shore railroad; four persons killed.
- M. Charles de Struve, Russian minister to Washington, to be transferred to the Hague.
- Terrible ravages of cholera in the Harar province, Arabia.
- The President signs the World's Fair measure appropriating \$2,500,000.

Monday, August 8.

- Denver has 50,000 visitors to see or participate in the Temple's ceremonies.
- American vessels to enjoy privileges of Welland Canal on the same terms as Canadians.
- Collision of trains on a suburban road near Brooklyn; about a score of persons injured.
- Death of Rev. Benjamin Flisk Barrett, an eminent Swedenborgian.
- The Queen's speech was the briefest ever read in Parliament.
- A converted Jew, for preaching Christ in a synagogue at St. Paul, Minn., is beaten and thrown out.
- The Gloucester schooner "Alabama" goes ashore of Boston Island.
- Bishop of Foligno murdered on a train in Italy.
- A mob of Liberals attacks a procession of Catholic artisans at Rome.

English Election Methods.

(Continued from Page 1.)

many drinking places shall be allowed in their midst, or whether any shall be. Parliament has already declared that a measure of this kind is needed, and that it would be equitable. It has done so three different times, each time with an increased majority. This, however, only by resolution. But in the legislative affairs of Great Britain, as in the world-wide sphere of morals, a resolution is one thing and an Act another, and it is the Act only which carries effectual force with it. An Act of Parliament, therefore, is what temperance reformers are now seeking. They are seeking it ostensibly on non-partisan lines, though there can be no mistaking the fact that their main reliance is upon the party commanded by Mr. Gladstone. How that party stood upon this question, relatively to the other, just before the voting began, we were forcibly reminded at a non-partisan temperance meeting presided over in Exeter Hall by Sir Wilfrid Lawson and addressed by Archdeacon Farrar, Canon Wilberforce, and other men of distinction. At that meeting the chairman informed us that 400 of the candidates had pledged themselves to support the "Direct Veto." This was cheering news, and those who know anything of the enthusiasm of British audiences will not need to be reminded that it was greeted with cheers. How did they stand politically, these noble 400? He would tell us—"380 were Liberals, 8 Nonconformists, 2 Conservatives!" Here cheering gave place to cynical laughter, and you may be sure that after that showing the meeting was hardly non-partisan in fact, though all the speakers, and Canon Farrar in particular, were careful to insist that it was so in theory.

How the temperance vote will stand in the next Parliament you will know in America almost as soon as we shall be apprised of it here. We can speak at present only of the canvass, and having watched this with special reference to the temperance issue, we are quite convinced that, speaking generally and allowing for exceptions on both sides, the Liberals, as a rule, have been for, and the Conservatives and so-called Unionists against, this cause.

London, July 20.

## THE CONFERENCE.

(Continued from Page 8.)

others) won the hearts of the people in the earnest, honest endeavor to bring them to, or nearer, Christ.

Arrangements were started to provide for similar conventions here and elsewhere, by the annual subscription of a dollar each to meet expenses and have open gates.

C. MURPHY.

**Augusta District.**  
**New Sharon.** Connected with Farmington Falls and Mercer, is a large circuit, requiring hard work. Removals by sickness and death have diminished the membership. In spite of all this, the pastor and people are in good spirits and have blessed meetings. They are planning to hold revival services after the camp-meeting season. A little babe was baptized in the parsonage at the last quarterly meeting.

**Mt. Vernon and Vienna.** Historic ground, where Methodism flourished sixty and seventy years ago, and where God has remembered to bless His servants in later days. At the former place they have a gem of a church, which is a fitting memorial of the zeal and labors of the late Rev. O. H. Stevens, who literally sacrificed his life to build it. At the latter place the church is in the midst of repairs, and when completed will be convenient and attractive.

**East Readfield.** Has the honor of the first Methodist church built in Maine. It is in good repair and occupies a commanding position. The church membership is small. Religious services are not held in the winter. The church is the only one of the kind in the town.

**Trieste.** The church is in good repair and occupies a commanding position. The church membership is small. Religious services are not held in the winter. The church is the only one of the kind in the town.

**East North Yarmouth.** Rev. J. F. Keith is supplying here the third year. He is having good congregations and a good interest. Several have been received on probation—the fruit of a revival last spring. The church has granted the pastor a vacation of three weeks, a part of which he will spend at Poland and East Livermore camp meetings.

**West Durham and Pownal.** Rev. G. B. Hannaford is on his second year. He is always popular with the people of his charge. He is witty and wise and pious, an excellent preacher and a faithful pastor. But few pastors in the country portions of our work preach to larger congregations than he does. Two hundred dollars have been expended on the parsonage property since Conference, and a new carpet has been put into the church at West Durham. Four have been received in full, and sixteen during the pastorate. A flourishing chapter of the Epworth League has recently been organized.

**Poland Camp-ground.** Is being put in first-class condition, the cottages are filling up, the society tents and chapels are being put in readiness, and all signs are favorable for a large and successful meeting. Dr. Parkes, editor of Zion's Herald, will preach Sunday, Aug. 14. The presiding elder is expecting the co-operation of nearly all the pastors of his district and quite a good many others.

L.

**Portland District.**  
**Peak's Island.** This gem of the sea is having its gala day, and is a place of great contrasts. Up here is the little church, down there the great pavilion; up here "strait is the gate," down there "broad is the way," up here the command, "Go right," there, "Go as you please." The church has a new covering on its roof, and on its floor, the latter being a carpet, an out-and-out temperance carpet late from the ware-houses of Hannah Bailey, largely bought by temperance children and enjoyed by temperance people in the pews listening to a temperance voice ringing from the pulpit. The young people have their consecration meeting each month, and the church, though not strong, has its money for expenses well covered with pledges.

**Old Orchard.**—Fourth in the series, the W. C. T. U. is now in the midst of a campaign, with such leaders as Mrs. Livermore, Mrs. Barney, and Mrs. Stevens. The Christian Workers have just closed. Dr. Bates, with his easy, ready, masterful leadership, was on the quarter-deck, and the meeting was on gospel lines; and you might think that the world had been converted were you not to go outside of the gates. They went out into the "highways," which here means on the beach; and the rule worked—when we go, the people come.

**Portland District.** Has light expenses and workmen at hand, and the best chance to make a good meeting. Let Portland District Methodists be loyal enough to support their own meeting and save themselves from many hurtful debates about the propriety and utility of many questionable doctrines for which we are not responsible.

P.

**EAST MAINE CONFERENCE.**  
**Bucksport District.** Notwithstanding that many of the people are away for the summer months, a good-sized audience greeted the presiding elder at his first quarterly conference. The work on this charge, under the leadership of Bro. Boynton, is very encouraging.

**North Penobscot.**—The work on this circuit is doing well under the Rev. T. H. Hodgdon. Pastor and people are working for a good year. Children's Day was observed Sunday, July 24, with a successful concert in the evening. The church was beautifully decorated with flowers. A good collection for the parent Board of Education was taken. Plans are being perfected for much-needed repairs on the parsonage. The people at Penobscot Bay, another part of this circuit, have raised a good sum of money and soon will commence to build a parsonage. It looks as if two preachers will occupy this the young people for that day? Revs. Tyrie, Knowles, Miller, Parker and others will speak.

**Laconia.**—Rev. Wm. T. Hill, of the New York State Conference, will commence his labors as pastor of the Laconia Church, Aug. 14. Brothers Curd and Robins, having supported that church on two Sabbaths recently, report very enjoyable and pleasant services.

S. C. K.

at the semi-centennial service. Great enthusiasm prevailed. Each pastorate for fifty years was noted, memoirs of departed and beloved pastors read, bishops, presiding elders and pastors tabulated, Epworth Leagues glorified, etc. The church has received a new uplift, and starts out for another fifty years invigorated and ready for service. May she be mighty in pulling down sin and building character!" So writes one who was there and participated in the inspiring service. The church was tastefully decorated. The Epworth League did much to make the jubilee a success. The program was a very interesting one and enjoyed by all. Bro. Fernald is esteemed by his people, and his work is in good condition.

**Green's Landing.**—Bro. David Smith is doing a good work at this point of his charge, and doing the same, too, with a heart full of good cheer and love to God. A flourishing Sabbath-school has just been organized. A lot, 50x70 feet, has been secured in a delightful part of the village, and every effort is being made to build a church. Before many weeks we hope to announce the dedicatory services. The people all over the charge (Deer Isle) speak many words of praise for Bro. Smith. The outlook for the year is good.

**Orland.**—Bro. T. S. Ross, the pastor, is moving forward full of hope and courage. He preaches three times every Sunday, and holds a meeting nearly every night during the week. One has recently entered the path of life. Others are deeply interested. Pastor and people are working for a good year.

**Franklin.**—One recently started to serve Christ. The first Sabbath in August several were baptized. Bro. S. S. Gross holds the fort.

**Hampden.**—Bro. V. P. Wardwell, the pastor, has been passing through deep waters of affliction since Conference, but is now improving. He hopes to be able to take up his work again the first Sunday in September. His people are standing by him most nobly.

**Bucksport Centre.** Is in good condition spiritually. Three have been baptized and received into the church in full. Congregations are good. Bro. E. S. Gahan is in charge.

**Lubec.**—Bro. J. H. Barker, M. D., the pastor, has been sorely afflicted. He is in hopes soon to be able to resume his work. July 24, Rev. George W. Mansfield, of Chatham, Mass., preached for the position. It was a beautiful sermon, the subject being, "Ye are of more value than many sparrows." Sabbath, July 31, Rev. James Higgins, of Lynn, Mass., preached, "The All-important Necessity of the New Birth" was the subject, from the text, "If any man is in Christ Jesus, he is a new creature." Rev. Mr. Higgins' style is quaint, and in illustrations original and to the point. Rev. J. L. Leighton, of Malden, Mass., occupied the pulpit, Sunday, Aug. 7. The Lord is truly helping Bro. Barker in his time of need. These brethren are visitors at this famous resort. The Doctor expects "soon to be able to take up the reins again and drive on for the King."

**Miss Estelle Barker,** the Doctor's eldest daughter, is employed in the office of the International S. S. Co. at Eastport. She has a very fine situation. The position came to her unsought. She is giving excellent satisfaction, judging from the words of commendation from her employers.

**North Perry.**—This is a new preaching appointment on the Robinson and Perry charge. A large and interested congregation greets Bro. B. W. Russell, the pastor, once every month. The people seem hungry for the bread of life.

**Eastport.**—Two coats of paint have greatly improved the appearance of the church building. The Epworth League paid the July 31, I was baptized and received into full membership. Carl Kupch, president of the Epworth League, and one of the most efficient workers in the church, will attend Bucksport Seminary. He will be greatly missed and his place hard to fill. Notwithstanding the peculiar difficulties incident to the work in Eastport, the congregations and Sunday-school are larger than a year ago. Grace, patience and faith will prevail.

**Seon's and Gott's Islands.**—The church building has been greatly beautified by a coat of paint. Bro. Tate is the popular pastor. Many reports are expressed because he is so much loved by the people. He is a most earnest worker, and he is to continue his studies in Boston University School of Theology.

Presiding Elder Norton has issued a call to the ministers of the Penobscot Valley to have a picnic and meeting, Aug. 13, at a place called Cedar Grove on the line of the Bucksport Branch of Maine Central Railroad. A general good time is expected.

[We are informed by the presiding elder of the Bangor District, and also by the editors of both the *Dexter Methodist* and the *Orono Methodist*, that there is no foundation for the statement that the two papers are to be consolidated into a district paper.—Editor Zion's Herald.]

Rockland District.

**East Boothbay.**—A Sabbath visitor writes: "It was my good pleasure while at East Boothbay, Sunday, July 3, to listen to a very excellent and impressive sermon by Rev. W. T. Johnson from Matt. 7: 7. It was an able and eloquent discourse, and held the attention of the large and appreciative congregation."

Rev. J. D. Pickles, of Worcester, Mass., is spending his vacation in East Boothbay, and is very popular with the people. Sunday evening, July 31, he preached to one of the largest audiences that ever assembled in the church. The text was, "Behold the man." He captured his hearers in the beginning, and held them to the close. The year is opening well on this charge. The people are filling the church at the Sunday services; 5 have joined the League, and 2 have been baptized. Aug. 4, the pastor, Rev. W. T. Johnson, delivered his lecture on "The Fast Young Man," at Damariscotta Mills.

NEW HAMPSHIRE CONFERENCE.

Concord District.

**Weirs.**—Bishop Foster, Dr. J. O. Peck, missionary secretary from New York, Dr. and Mrs. E. W. Parker, of India, are, with many others, on the excellent program prepared for the Weirs camp-meeting (Aug. 15-20), and they will all be present several days of the week. Come, expecting great things from God! Come early! Tuesday will be Epworth League Day. Will pastors rally the young people for that day? Revs. Tyrie, Knowles, Miller, Parker and others will speak.

**Laconia.**—The presiding elder secured Bro. F. B. Kellogg as a supply for Stark; but after one Sabbath at that place, he was called to St. James' Church, Manchester, by its presiding elder, and a supply is still wanted for Stark.

S. C. K.

## Among the Districts.

REV. C. C. McCABE, D. D.

Two district meetings have just been held in Indiana—the Indianapolis District, Rev. J. H. Ketcham, presiding elder, and the Vincennes District, Rev. W. B. Collins, presiding elder. Nearly all the preachers were present. There have been many revivals during the year. Every interest of the church has prospered, and the gain in missionary collections on the two districts will be fully \$1,500. If these districts are a fair sample of others, we may yet close the year without a debt. The loss upon bequests is so great that unless we have a gain of \$70,000 in collections only, a large debt is inevitable.

I wish it were possible to attend every district meeting in the country. We get nearer to the preachers there than at Conference, and have more time to talk with them on the great theme of missions.

At the Vincennes district meeting I met Rev. B. T. Van Cleave, who has been beaten by the White Caps for preaching the Gospel too faithfully and reproving sinners too pointedly. Four men broke into his house at midnight, and tried to overpower him. He resisted capture, and they had to call the sixteen other cowards in who were waiting outside. Mrs. Van Cleave tried to protect her husband, but they knocked her down. Then they led their helpless victim out into the woods and tied him to a tree and administered forty lashes upon his almost naked body. They were all armed with revolvers, and doubtless thought they were doing a brave thing. I saw a copy of a letter which was ornamented with skull and cross-bones, warning Presiding Elder Barker to take Bro. Van Cleave off that circuit or every church on it would be burned. Bro. Van Cleave has not left his work, nor does he intend doing so. He is a brave man, and gentle and tender as he is brave.

The fair fame of Indiana is being deeply disgraced by these midnight outrages. We may expect, however, that, whatever happens, Methodist preachers will do their duty fearlessly. They can neither be bought nor frightened. Bro. Van Cleave filled all his appointments last Sabbath. His people have rallied to his support. Some of the band have been arrested and bound over to court. Evidence is being collected which may implicate others. Indiana needs at least for one year a Governor like Foraker of Ohio. It is yet fresh in memory how quickly he stamped out White Caps in that State. There ought to be no hiding place on earth for the cowardly wretches who go in bands of fifteen or twenty to attack one man. No doubt they are the spawn of the saloon.

**Dying at the Top.**  
Religious enthusiasm is a mighty force in achieving success. It may be more ardent in youth, but it ought to be a life-characteristic. Paul was influenced by it until his dying breath. Spurgeon was keyed to its highest pitch all his days. It is an animating principle which has its root in the grace and power of God, and grows with years, even if it be less demonstrative than in the earlier periods of its manifestation. Mature Christians and workers are sometimes regarded as lacking it by the more impulsive of the youthful brotherhood, but in God's eyes, and as measured by a steady activity, they display its more quiet and abiding hallowed operations. It is more chastened, is marked by more prudence and consideration, and is more modified by experience; but it is none the less real, as the results prove. He is to be pitied out of whose soul has gone all the enthusiasm of life. No wonder he gets old, and is laid aside. One to accomplish much must be abreast of all conditions. His enthusiasm must also be intelligent, steady and responsive, showing itself not only in the dash of youth, but in the steadiness and persistence of maturity.—*Presbyterian*.

**A Helping Hand.**  
On a certain occasion when traveling to the East, Mr. Armour became deeply interested in a colored boy—a sleeping-car porter—who he saw trying to read a book. In his genial way he called the boy "General Forrest."

"General," said he, "I'll give you \$5 if you will read one line of that book without stopping to spell out the words."

The astonished boy grinned, but accepted the liberal offer and read a line without hesitation. He not only received the \$5, but on further questioning disclosed a humble thirsting after knowledge that caused Mr. Armour to propose a way for his education. The "General" was taken from the sleeping-car service and sent to Oberlin College, where he was educated at Mr. Armour's expense. It is said that he became a very good scholar, and left college to enter the ministry.

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Through the Fresh Air Fund, which is engaged in its thirteenth year of benevolent work, there have been distributed this season 49,700 street-car tickets, 2,134 round-trip harbor tickets, and 7,949 persons have enjoyed a day's excursion or visit to the country. It is hoped sufficient contributions will be received to continue the work during the present month, which is one of special discomfort to those living in narrow streets and crowded tenements. Contributions for the Fresh Air Fund should be sent to Rev. D. W. Waldron, 7-A Beacon Street, Boston, and will be promptly acknowledged.

Every testimonial regarding Hood's Sarsaparilla is an honest, unvarnished statement of what this medicine has actually done.

**False Economy.**  
Is practiced by people who buy inferior articles of food because cheaper than standard goods. Infants are entitled to the best food obtainable. It is a fact that the best food is the most economical. Milk is the best infant food. Your grocer and druggist can help.

**A CHANCE TO MAKE MONEY.**  
I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process; do not heat or cook the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 100 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will send a sample of fruit and complete directions to any of your readers for two-cent stamps, which is only the actual cost of the samples, postage, etc. to me.

MISS W. E. RAHND,  
Box 54, E. E., Pittsburgh, Pa.

**CLEVELAND'S BAKING POWDER.**  
No Ammonia. No Alum.  
A pure cream of tartar powder.  
Used in the U. S. Army and by teachers of Cookery.  
Cleveland's is the standard, it never varies, it does the most work, the best work, and is perfectly wholesome.

GREAT VALUE.

In response to many demands we beg to announce a new line of Architectural Bedsteads in white ornamental iron and brass, fitted with adjustable and removable canopy tops.

We sell these bedsteads with or without the canopy fixture. Where the fixture is used it is adjustable and removable. We also sell the fixture with or without the canopy.

The bedsteads come in all widths, and the price varies with the extent of brass trimming. We make the canopies of Florentine silk, with festoons, or Colonial Scotch muslin, with platted ceiling and back.

A very beautiful pattern covers, completely outfitted for bedstead, fixture and canopy, about \$30. This offer has never been equaled in this country.

Paine's Furniture Co.,

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